A LITTLE TREATISE vppon the firste Verse of the 122. PSALM.

Stirring vp vnto carefull desiring & outifull labouring for true church Gouernement.

* * * 127

PSALM. 133.8.

Arise O Lorde, to come into thy rest, thou, and the Arke of thy strength.

R. H.

[illegible]

1583.

Thom. Tanner [illegible]

BIBLIOTHECA · BODLEIANA

To all our Christian Brethren in Englande, which wayte for the kingdome of Christ, increase of the knowledge of the trueth bee multiplied vnto them, with strēgth and patience, and perseuerance vnto the ende.

MY state is known vnto manie of you (my Brethren) how that of certaine time (though weakely & vntowardly) I haue striue, and withstood the yoke of spiritual bondage in the worshippe of God, which the man of perdition haue yet left behinde for our sifting and trial. Frō the which that I might bee deliuered (the Lorde God the searcher of heartes I take to recorde) that it haue bene myne onlie quarell, and the cause of stirring me vp to do that, which I did. Concerning the whiche cause, I did not thinke it lawefull for mee (though I coulde haue escaped in time ynough) to withdraw my selfe into any other place, for myne owne libertie sake, vntill I had more openly witnessed the same cause. Which when it seemed good vnto God, that I with some others should doo, by abyding imprisonment a certayne time: Then ha-

uing offered our selues to suffer whatsoeuer our vexers should lay vpon vs, and espyinge nothing like to be done vnto vs, but to bee holden with lingering imprisonment, and that without libertie of communicating vnto others the instruction of the same cause, which we professed: wee thought good rather to vndergoe some exile (as it were) for redeeming at least some libertie of worshipping God with safetie of conscience. Which when we did, and diuers of our Brethren, which were willing to come vnto vs were restrayned: and we were persuaded, that to returne vnto them thither, whereas by imprisonment we should againe be holden from them, would litle anaple: I haue iudged that we haue bene debters to them to bestow vpon them some thing which might helpe to increase their spirituall courage and comforte. In which behalfe, when the expectation of me and diuers others rested vppon some, who in the ende did but slenderlie answere, and satisfie the same: Then I, which for my vnworthines and poore gifte, hadde thought neuer to haue set foorth any thinge publikely, yet was prouoked to indeuour my selfe, in some parte, as farre as the Lorde should make me able, to satisfie that want, which I thought to be great. And I went about a piece of work touching Church gouernement. But partlie by sicknes, & partly by weying the cost of the print, and findinge it to be aboue my reache of abilitie: I was hindered, and haue let staye that worke, vntill the Lorde further inable mee.

In

In the meane tyme I thought good to write some other little treatise, and I chose this 122. Psalme, thinking thereby to haue occasion ministred to speak of diuers of those pointes, which concerne the cause mẽtioned. And I was determined to haue spokẽ somewhat briefly vpon the whole Psalme. But in the first entraunce meetinge with those pointes, which I thought good they should be discussed somewhat largelie for edifyinge sake: Agayne, sickness and other causes cutting me short: I was constreined to ende at this time skarce finishing the first verse. Neyther was it my desire to seeme to speak much vppon a little Texte, (yea I confesse that I haue passed the boundes of Scholerlike handeling the Text) but the thinges which offered them selues to be spoken of, seemed to my iudgement to require so much measure. Herein my desire vnto the lord is, that my poore labour may be accepted of him, and may be profitable to his people.

I Would haue the Reader aduertiſed, that whereas in one place of this boke, I haue theſe woords: *The Authour to the Hebrewes ſpeake of certaine Chriſtians, which were racked, &c.* My meaning was not, but that I iudged him to ſpeake eſpecially of thoſe which ſuffered perſecution, before the comming of Chriſt in the fleſhe: which beleuing in Chriſt to come, may alſo well be called by the name of *Chriſtians*. Yet after it was printed, I ſuſpecting that it might be an occaſion of cauilling to ſome: I thought good to ſett downe a word or two of my meaning therin.

PSAL. C.XXII. ver. 1.

I reioyced when they ſaide vnto me; We will goe into the houſe of the Lorde.

RIght well is it ſaid, that wher ỹ treaſure is, there will the harte bee alſo: which thing is ſeene in this ſeruant of the Lorde, who behaued him ſelfe worthelie in the Arke bringinge home. And as it was the Lordes worke, ſo did he carefullie acquite him ſelfe, hat the curſe ſhoulde not laye holde on him, whiche belongeth to the working of the Lordes worke negligentlie. But that he did, hee did with all his power, and when hee had finiſhed his ioyfull worke, his ioye was not ended, but rebowned agayne and agayne, with a ſweete Echo in his ſoule. So as it was meate and drinke

Mat. 6. 19.

Iere. 48. 10.

to him to doo the will of God: so was it also his pleasure to thinke and muse vpon the same, and he hath conceyued the grace of Gods spirite, and hath brought foorth this Psalme, as the fruite of so godlie a meditation, leauing vs a glasse and paterne wherein to see the spottes of our deformed and lothesome negligence, and a lanterne he hath set bright before vs, that wee may see to take our waye to goe and laye hande on the Lordes plowghe, to doo his acceptable worke. Out of whose example and wordes in this Psalme, wee minde, by the good furtherance of God, to gather some aduertisementes to stirre our selues vp, yet whyles it is called to day, least we should be hardned through the deceitfulnes of sinne.

Hebr. 3. 13.

First we haue to speake of his ioye and the cause thereof, the remẽbrance of which, he doth now feede vpon, and chewe the cudd vpon this ioye of that happie daye, whiche hee thus remembreth. The Lorde chose Dauid from the sheepefolds to feede his people in

Psal. 78. 71.

Iacob

Iacob and his inheritance in Iſrael. And as it is ſpoken of him that he fed them in the ſimplicitie of his harte, ſo did it euē appeare in his firſt entrance of his kingdome. For nothinge helde him carefull in compariſon of this, to haue the Lorde to vouchſafe to come home agayne vnto his people, and to be at peace with them, to loue them, & remoue ſhame and rebuke farre from them, by returninge his holie Arke, the token of his preſence, and the liue-lie image of his countenance vppon them, as the taking away thereof was the turning his backe vpon them, and turning awaye his face, as hee hadde threatned before for ſinne. And it was the reprochefull ſteyning of the glorie of Iſrael: as it ſayde, The glorie is departed from Iſrael, for the Arke of God is taken. Therfore was the care of Dauid, & his zeale ſet on fyre wieh-in his breſt, which thing he mighrely declared, and the fame thereof appeared, when he ſware vnto the Lord and vowed a vowe vnto the mightie God of Iacob, ſaying, I will not enter into

Ver. 72.

Deut. 31. 17

1. Sā. 4. 22.

Pſal. 132. 2.

the Tabernacle of mine house, nor come vpon my paiet or bedde, nor suffer myne eyes to sleepe, nor mine eyelidoes to slumber, vntill I haue found out a place for the Lorde, an habitation for the mightie God of Iacob.

Now although it be my purpose, and ryder requireth to hasten to the cause of Dauids ioye, which he heare mentioneth, yet it standeth with dewe order in this place, as it doeth with edifying to stande vppon his great care, in wayting for that thing, whiche being obteyned, this his ioye succeeded. For liuelie and sounde is that ioye which the harte feeleth, when it is refreshed frō care & griefe going before.

When the Lorde had deliuered his soule out of all aduersities, which hee fusteyned in the dayes of Saul, and had brought him to the glorie of his kinglie Throne: herein he shewed the simplicitie of a true harte, in that hee was not chaunged by the suddain alteratiō, nor his hart beguyled bythose pleasures, to cause him to forget God. Psal. 131. 1. He was not highe minded, hee had no proude

proude lookes. But he kept his soule, as a childe that is weyned frō his mothers brest. Yea at this time he throughlie weined him self, frō taking pleasure in anie thing, vntill the Arke of God should be brought home & placed in Israel, which hee calleth by ỹ name of the Lorde, and the mightie God of Iacob. Thereynto doth he sweare and vow, not to haue regard vnto his own tabernacle nor house, not to coūt it his home, or settle him selfe therein, neyther to take any sound rest vntil he had seene this busines of the Lord in dew forwardnes. Thus was hee thankfull vnto the Lorde, whiche had remēbred him, and all his afflictions. Psal. 132. 1.

Let vs examine our selues & call to minde the yeeres that are past, when the fyrie sworde did hange ouer oure heades in the dayes of Queene Marie, & that by so weake a threede, that we looked euerie houre when it should fall vpon vs, whē we being straungers frō our own houses, walked frō house to house, at suche time as the Owles and Backes looke foorth and flye:

And thought it well if wee might liue so without house or land, or ought else saue bare breade for the life.

We were as the Iewes which by Hamans meanes were solde to bee slaine, and destinate to a day of death. And we were as humble Hester, whiche would make no request but for life onelie. Nowe when wee sighed and cried for the bondage, and the crie for our bondage came vp vnto God, and God hearde our mone, & remembred his couenant: Then hee brought again our captiuitie, as hee did of Iacob: then were we like vnto them that dreamed. Euen for sodeine ioye, doubting whither we dremed those happie tydinges, or no. Then was our mouth filled w laughter, & our tongue w ioy. Thē the Nations about vs said, that ỹ lord had don great things for vs. And we sang thervnto, the Lord haue done great things for vs, whereof wee reioyce. Christ Iesus seemed then to vs as a shining and burning Lampe, and we seemed for that time to reioyce in the light thereof. But our giuinge of

Ester. 3. 13.

Ester. 7. 3.

Exod. 3. 33.

Psal. 126. 1

thankes

thankes and singing prayse vnto god, was skarse so good as that of the people of Israel, mentioned in the fourth Chapter of Exodus, who when they Exod.4.31. heard that the Lord had visited them, and had looked vpon their tribulatiõ, they bowed downe and worshipped. But when tribulation was increased Exod.16.3. vppon them, they murmured against God and his seruaunt Moyses. So could we bowe downe and worshippe in the day of our deliuerance, but since that time, not through bitter afflictiõ as did they, but through too much pãpering with more flesh, then ỹ pottes of Egypt haue, we haue waxen fatte, and haue forgotten the day of our penurie and hunger. Yea wee haue forgotten, and forsaken the Lorde the holie one of Israel, in that wee are gone backewarde. And better hath the Oxe knowne his owner, and the Asse his maisters cribbe, then we haue known him that saued vs. For if wee knewe him, we would also surelie know, that he redeemed vs from that firie fornace that we should burne with more zeale

Esa.1.3.

of

of furthering his kingdome vpō earth to the aduaunceing of his glorie. But the people of Englande in that daye whē the Lorde did lift vp their heads, were farre from the zeale and practise of Dauid, who beinge aduaunced to his kingdome, had not yet the thinge he would haue, and gaue him selfe no rest, vntill he had done dewe homage vnto the Lordes kingdome, by furthering, procuring, and labouringe about those things whiche appertayned vnto the true worshippe of God, vntill he did see them at a good staye. But our Cleargie firste, which should with great affliction haue laboured about the Lords worke, to haue seene that firste finished, before they hadde installed them selues into their owne rowmes: they contrariewise laide holde on the great liuings, catch who catche might the riche Bishoprikes and fatte Benefices.

And as Achsaph the daughter of Caleb, when her father hadde giuen her a portion of highe grounde, desired still more, namelie, places with

Iosua. 15. 19

springs

ſprynges of water: ſo was their deſi-
ring, and deſiring agayne. For thoſe
whiche were ſerued with Benefices
where corne grounde was moſt, they
muſt haue another, wher good ſtore of
paſture lie. And whē they were ſerued
w̄ that, they muſte long for one where
ſtore of ſheepe are kept, and then they
thinke they ſhould be well. But would
to god, it had bin no worſe affection &
deſire, then ẏ of Achſaph, which deſi-
red the increaſe of her portion of that
lande, which the Lorde had giuen and
bleſſed vnto her people: but theſe men
haue bene greedie of the fatte ſpoyle,
and haue not bene aware that it was
the ſpoyle of Iericho, which ought not
to haue bene medled withall, but to
haue bene execrable thinges vnto vs. Ioſua. 6. 17.
I meane not as though that wealthful
ſpoile might not haue bin takē vſe of,
by conuerting it another waye. But
thoſe things holding ſtill their nature
& ſtrēgth which thei receiued of ẏ Ca-
nanitiſh Roman, ought to haue bin to
vs execrable things. And euen as the
lord gaue vnto ẏ children of Iſrael the

firſt con-

cõquest in ẏ land of Canaan, namely, ouer Iericho, without bowe or sword, horse, horseman, or anie battle, or anie hande mouing of theirs, in token that he would alwayes stande on their right hand, and their victories should proceede from him, if they would goe forwarde to fight the Lordes battell: so the Lorde gaue vs this victorie, not with noise of battle, or tumblinge of garmentes in bloude, but by his own hande alone from heauen, the thing to vs vnlooked for, thereby incouraging vs to marche forwarde vnder his banner, and vnder the good lucke of this watcheword: The Lord liueth, which brought the children of Israel out of Egypt and out of Babel, & the Lorde liueth which haue brought agayne the captiuitie of his poore suppliantes, from the yron yoke of Antichrist: and the Lorde also giuing vs the earnest of assured victorie in those battels which were to insue in the behalfe of his sonnes kingdome, against his professed enimie Antichrist, if we would haue bene so gracious, as once to

Iosu.6.

haue

haue taken them in hande. But we re-
fuſed to goe to the battle anie more,
though the Cananite dwelled ſtill in
the lande, and bare the ſworde to ſlaye
euerie true Iſraelite therewith. I
meane that man of Rome, who by his
Cananitiſhe offices, and Canons of
his lawes, ſtanding ſtill in their ſtren-
gthe, beareth the ſcepter right vp, euē
a rodde for the righteous. Thus haue
we behaued our ſelues, not as faithful
Ioſua, and his ſouldiours, whiche frō
Iericho ceaſſed not to goe forward to
more battels, and therein ſawe ẏ great
ſaluation of God fightinge for them,
when the Sunne and Moone ſtoode Ioſhua. 10.
ſtill in heauen, and haſted not to goe 43.
downe for a ſeaſon. But we haue done
more like the Amalekites, whiche in-
uaded Zicklag, which did eate, drinke,
and daunce manie dayes, becauſe of 1. Sā. 30. 16.
the great ſpoyle they had taken, vntill
ſuddaine ſlaughter & vengeance came
vpon thē in the middeſt of their mirth.
So let vs take heed, that wee do not ſo
long eate and drinke of the ſpoyle, and
daunce in ſecuritie, vntill that Dauid

Chriſt

Christ Iesus come at vnawares, and take awaye all, and our liues therewith also in most iust iudgement.

Wee also haue done as that other generation of the Iewes which arose vp after Iosua, which regarded their owne ease more then the Lords commaundement, and his glorie, which stoode vpon the rootinge out of those wicked ones, whose sinne was ripe & their daie was come: those Cananites Perezites, and Iebuzits suffered they to dwell still amonge them. Therefore the Lorde saide, that they shoulde be thornes to their sides, and their Gods should be their destruction, as it came to passe. Euen so haue we tenne times more made couenant with that cursed broode of Antichrists birdes, not only entring into neare familiaritie with the men, but also borowing manie of their ceremonies, intertaining their forme of seruice for the most part, being turned but from Latin to English: and yet which is worse, holding our neckes vnder their gyrdles, by making our selues willing slaues to their

Iudg. 2. 3.

Eccle-

Eccleſiaſticall ſworde. And becauſe this practiſe could ſoneſt be atchiued, and this vngracious worke could moſt ſpedelie be tumbled vp: then was it counted Pollicie, to wipe mens noſes with, and to giue them amocke. But be not deceiued, God is non mocked, who redemed you from aduerſitie to this ende, that you ſhould deale wiſely and faithfullie in all his houſe. Therefore it did ſtand you vpon to haue take better aduiſement in the reformiag of religion, and matters about Gods worſhippe, knowinge that aboue all thinges it is a matter moſt curious. And you ſhoulde with feare and much trembling, ſetting apart your owne effaires for a ſeaſon, as Dauid did here and that with a ſolemne vow making, that you would firſt ſeeke the building of Gods kingdome: you ſhould thus, I ſay, haue bene conuerſant in this buſines, knowing that thē all things wold haue proſpered with you. You ſhoulde alſo haue known ẏ the lord in his worſhip might not admit ani ſtrang deuiſe vnder pretenſe of pleaſing ſome, nor might ad-

admit anie mingling of his wisedome with mennes wisedome, anie tolerations of vanities with a smoothe and fayned promise to take them away in time to come. Why did the Lorde shewe such a terrible and fearefull example vpon the two sonnes of Aaron,
Leui. 10. 1. Nadab & Abihu, as to skorche them with fire from heauen? Because they tooke fire for their censeres, from the hearth, whiche they should haue taken from the Altar. And they were but yong schollers in those ceremonies, & the obseruations were manie, and it was at the firste beginninge of their trayning to practise: yet the Lordes iealousie burned w fire. And why? Had the Lord so great regarde, for a coale of fire? was it not to leaue a fearfull monument for all men to beholde, that they might take heed least in matters pertaining to the worshippe of God, they alter and chaunge euen the least thinge? If any man want skill, let him withdrawe himselfe. For it is written:
Ecclesiastes 4. 17. Take heed to thy foote when thou entrest into the house of God, & be more neare

neare to heare, then to giue the sacrifice of fooles, for they knowe not that they doo euill. Beholde, howe manie in the Realme of England haue done and dailie doo presume to set in their feete into Gods house, and haue not learned how to sacrifize aright. Offer not they the sacrifice of fooles? And they will not knowe that they do euill.

But to returne to those which haue bene chiefe maister workemen in the reformation of religion at the first: Can they not beholde, howe that for wante of this faythefull zeale, whiche was in this seruaunt of God Dauid: For want of dewe feare & trembling, carefull crying for the spirite of wisedome, and whole attending vppon the Lordes worke, with hartes free from worldlie intanglings: And for want of that intier loue and charitie, which seketh not her owne thinges, but those which are Christes, and her poore brethrens: I say, for want of these things, and being drunken with that new vessell of wine of worldlie concupiscence then set a broche: Can they not espie 1. Cor. 13

howe

howe they haue drawne their lines so farre wrong, that skilfull workemen, yea nowe euery bungler can not but wonder to see suche worke. For they haue framed their timber, some toe longe, and some toe short, in such sort, that the buildinge hangeth all on the one side, tottering and reeling with euerie wind, and waiteth but for a blast from the Lorde to cause it to fall, and to slaie all those, which haue committed thēselues to such a false building. And as for the forme & fashion of the house, where was the paterne which
Exo. 26. 30. God shewed Moses in the mount? It was to be foūd, but it was not sought, the hast was so great to other things. Therefore because the Lords paterne was refused: no maruaile though hee refused to send his spirit of wisedome vnto those, which stood in stead of Be-
Exod. 36. 1. zaleel, and Aholiab, and the rest of the workmen. For beiwe and trie out this reformation. Looke vnto your brethrē of other nations rounde about which haue reformed, if they haue admitted such thinges as you, who yet notwith-

standing

standing come short enough of their duetie. But looke vnto the worde of God, and espie out there, how manie coales of fire you haue take, not from the altar Christ Iesus, but from the smoking chimneis of the Cananites which dwelt in the land, the Papists I meane. Therefore repent and returne, or else take heede of the Lords fire from heauen, who although he vse more patience and longe sufferaunce towardes you, then he did towardes Nadab and Abihu: yet be you assured that he hath not nowe lesse regard and ielousie for the bodie, then he had then for the shadowe.

And whereas some saye, what: It is a house, though it be a downegate thinge, though it want rouke, though some walles, though it want this and that. Manie such songes the babes in the cradle heare, to rocke the a sleape. But by their own words I will iudge them. For suppose that some noble man mindeth to builde a house, he hireth workmen and manie seruauntes: part of their wages he paieth, for the

rest hee appointeth dewe order, and make with his workemen streight couenaunt in all thinges, hastening the worke. Since he goeth into an other countrie, and returne fiue and twentie yeeres after: if he then finde his house halfe vnbuilded, and the tymber which is layde, rotten for default of couering in dewe time, and likewise the morter crumbled away, & the stones some fallen and some readie to fall: the workemen they take their wages, and spende it euerie daye at the alehouses and tauernes, eating, drinking, and playing, when they shoulde be at worke: will not that Noble man at his comming cast in prison those workemen and seruauntes, and giue his stewarde also a great rebuke, and put out his house to other workemen? And yet these chiefe builders of whom I haue spoken, manie of them, yea most of them haue confessed and doo confesse vntill this daye, that manie thinges are amisse in the Church, and yet we must be content and beare thē. And in deede are there manie thinges

wanting

wanting and missing to the finishing of the Lordes house, and can they sitt still and eate and drinke, and not buckle them selues to their busines? Or may the Lordes worke aboue other things suffer delaye, and waite oure good leysure? Or are they the Lords remembrauncers, which can giue him rest, and them selues also, before they see Jerusalem, the prayse of ỹ worlde, redeemed and reedified from the ruin therof? Can they so long time vse the tabernacles of their houses hanged & decked with Arres, and Tapestrie, and fare deliciouslie euerie daye? Can they so long goe to their palet & bedd, and suffer their eyes to slumber and sleepe, before they haue founde out a place for the Scepter of Christe, his lawful gouernement, and made readie a Throne for him to sitte and rule, and treade Antichriste vnder foote? This is counted but a small want. O deepe securitie! This wee must beare: and we are content so to doo, as longe as the Lorde hath made anie promise to beare with wickednes. But he is mer- Esai. 62. 7.

Exod. 34. 7. cifull, and long sufferinge: but so, as he will not holde the sinner innocent. And if he spake by his Prophete, saying, that the Sabothes and solemne feastes of the Iewes (which notwithstanding were after his lawe) were a burden vnto him, and hee was wearie to beare them: Howe thinke we is he wearie to beare so manie Sabothes, which hee neuer made, and so manie ceremonies & other deuises & strange Church gouuernement, which neuer entred into his minde: whither are these thinges a burden or no vnto him thinke we? Yea such a burden, that as he hath spoken concerninge them, so hath he concerninge vs also: Ah, I will ease me of mine aduersaries. Yea hee must needes skoure our drosse. For in deede our siluer is become drosse, and our wine is mixt with water, farre otherwise thē it was among them. But they saye, wee must beare nowe, for the time is past, when the matters of reformynge the Churches were chiefly handled, and we must tarie vntill a fitte time come agayne.

Esa. 1. 14.

Esai. 1. 24.

In

In deede, there was a time careleſſie ſlipped at the beginninge, when the yron was whote, but the worke-men were laſie, and neglected to frame and faſhion the worke, before the yron was colde. What gracious libertie might not haue bin obteyned, if they, of whō I haue ſpoken, had bin as carefull and ſorowfull for theſe things, as Nehemiah, who faſted and prayed certayn dayes, and mourned ſo much becauſe the Wall of Jeruſalem was not yet builded, that the King coulde eaſelie diſcerne his ſorow by his countenāce, and was moued with compaſſion, to bidde him aſke what hee would haue, before Nehemiah durſt mention his ſute vnto him. And there is no doubt, but like ſorowe and care ſhoulde haue founde like compaſſion to haue bin refreſhed with, and no leſſe furtherance to euerie godlie enterprize. For the Lorde would ſurelie haue done it, who haue the hartes of Kinges and Princes in his hande. And as wee haue hearde, there wanted not ſome gracious offer concerning theſe thinges. Nehem. 2. 2

But the Lorde lay not to our charge, that which is past. If occasion offered by him, be not taken, our care, feare, and griefe in repenting, ought to bee the greater, & our indeuour the more behement to recouer our losses. Seeke the Lord then, whyle he may be found. Labour better then before. Disburden you of al, either offices or liuings, which hange on and presse downe, to hinder you in the worke. Giue glorie to God and his sonne Christ Iesus, by setting vp his royall Throne amonge vs, which is that you call Church gouernement, whiche many thousands tongues haue confessed and complayned to be wanting. Once agayne, remember I saye the Lordes deliuerance, hawe he saued vs as hee did Israel from Pharao in the redde Sea. Lette vs singe as Moses did at the shoare: He is my God, and I will prepare him a Tabernacle. Therefore are we escaped the drowning, that we should make the Lorde a Tabernacle. Lette vs not onelie promise it in singing or sayinge, but performe oure

Heb. 12. 1.

Exod. 15. 2.

vowes

bowes vnto the Lorde, whiche wee made in the daye of our diſtreſſe: and let this Tabernacle be ſo made, that being viewed in the ende by our Moyſes Chriſte Jeſus, the worke and the workemen, may receyue a bleſſinge. Exo. 39. 43.
This let vs doe, and goe on, and proſper, and liue in the Lorde: if not, lette vs be ſure, the conſumption & plague determined, ſhal ouerſpread and ouerwhelme vs by gods righteous iudgement, who haue vengeance readie for all diſobedience. 2. Cor. 10. 6

Thus haue I ſhewed, howe eſpeciallie the Cleargie haue acquite themſelues in the day of the Lords viſiting of vs, if it had not ben hidden from our eyes.

And now concerning the reſt of the people (I meane thoſe which had ſom knowledge and zeale) they alſo haue bene well agreed with their guids in their necligẽce. For they hauing once obtained a ſeruice in the Engliſh tongue, thought it ſo great a matter, that they myght lawfullie be holden excuſed though they ſought no further: and

ha-

hauing gotten a shadow, wherein they might coole thẽ selues in ẏ heat of the daie, and rest a litle from their wearines: They haue giuen them selues to eating, drinking, and sleaping vnder that shadowe, and forgett the rest of their iournie, vntil darcke night come wherein no man can walke. Neyther haue they knowne, that as the Lorde gaue to the childzen of Israel a clowde by day to shadow them from the heat, to this ende, that they should iournie forward to their resting place: So also ẏ Lord gaue them a defence from that present heate, to the intent that they goinge throughe the vallie of teares, should iournie forwards, and goe from strength to strengthe, vntil vnto euery one of them, God had appeared shining out of Sion the perfectiõ of bewtie. No, but the people haue bene as a strong asse couching downe betwixt diuers burdens of spirituall bondage. And they haue sene that rest is good, and that the lande is pleasaunt, therefore they haue bowed their shoulder to beare, and haue bene subiect vnto that

Iohn. 9.4.

Exod. 13.21

Psal. 84.6.

Psal. 50.2.

Gene. 49.14

yoke

yoke, which is contrarie to ẏ libertie, Galat. 5. 1.
wherein Chriſt haue ſett vs free. Eue̅
ſo it is certainly. For the pleaſures of
this worlde haue ſtolen away the harts
of many, and haue cauſed zeale and re-
ligiouſnes to be froſen vp: ſo true is it
that one can not ſerue both God and
Mammon, but eyther he muſt loue the
one and hate the other, or at the leaſt Luk. 16. 13.
in leaning to the one, he muſt neclect
and deſpiſe the other. For the people
of England, I meane thoſe which ey-
ther at that time, or ſince, haue felte
ſome motions of Gods ſpirit vntu
godlines: the moſt part of them, I ſay,
whiles they haue applied them ſelues
to eate and drinke largely, as in the
daies of reſt, to buie and ſelle, and to
ſmile merelie vpon gaine coming in,
and to welcome it with giuing it the
hand, their hartes haue bene ſtolen be-
fore they haue bene aware: ſo that they
being once deliuered from the filthi-
nes of the worlde, through the know- 2. Pet. 2. 20.
ledge of the Lord, haue againe intan-
gled them ſelues therewith, and haue
returned as the dogge to his vomit,

and

& as the sow that is washed, to the wallowing in the mire. For vpon this taking a snatch and tast of worldly ease & welth, wherof I spake, the stomach haue become gredie, & there haue ben no ende of seeking gaine, laiyng vp in store, makinge the barnes wider, ioyning house to house, & land to land. So that nowe if one come and tell thē of further seeking the face of God, & building his kingdome: hee speaketh to the bellie which hath none eares, & his speach is like vnto his, which speaketh with a straunge language, and he speaketh to them which fare as if they were in a dreame. For the wine of the fornication of this worlde haue cast them into a sleape, and they haue not knowne, neither will knowe till it be to late to recouer it, that they haue solde their birth right for a meale of potage: And haue not followed the counsell of him which saieth: When thou eatest honie, take heede thou eate not too much, lest it hurt thee. Neyther haue they boughte the precious Pearle of Gods Kingdome: but they haue

Esai. 5. 8.

Heb. 12. 16.

Prou. 25. 16

Mat. 13. 45.

haue ſolde it for that which gliſtereth, and yet is no gould.

But we ought to haue taken heede of all ſuch worldlie things, eſpecially vntill we had further finiſhed our worke and labour in the lorde: herein following the example of thoſe men, which deferre their euentide meele, vntill they haue ended their worke, thoughe in ſuch time of the yeare, as part of the night do ouertake them. For their experience doo teach them, that whileſt their hande is nowe in woorke, it is not greatly greuous, though they abide ſome wearines and colde: But when they haue with eating and drinking bene ſatisfied, and haue baſted themſelues well by a good fire, then it is death to goe to worke againe: but forthwith the fealing of that eaſe craueth more, vntil the time of ſleape.

Therefore ought wee to haue holden eaſe and reſt, and worldlie commodities, euen at the ſwordes point, as enemies to thoſe which fight the Lordes battels, by denying them ſelues and all things, and taking vp the

croſſe

crosse, and also as clogges & weightes to them which haue a race to runne, except that they were vsed, as though they were not vsed, and let passe as straungers, not entertayned, and welcomed as beloued friends.

Yet notwithstandinge this people haue in the middest of their carelesnes, an answere readie as good as an aperne of figge leaues. For say they, we must abyde a time, and the time is not yet come, and they are not ashamed to call it, the Lords leysure, whiche is their owne leysure, seeing the Lorde haue compleined a longe while since, as being wearie of their lasines, saying: Howe long will it be yer this people will goe vp? And concerning not being yet time, the Prophet Agge answereth them: The Lorde of hostes speaketh: thus sayeth this people: The time is not yet come, that the Lordes house should be buylded. Is it time for your selues to dwell in your sieled houses, & this house lieth waste? And with what courage can this people buylde, yea and that gorgeouslie, sicle,

Agge. 1. 2.

siele, hang with clothes, & plant: & sees the stones of the Lordes house lyinge stil in the dust: Alas that care is wanting which wee haue mencioned here to be in Dauid, who sware and vowed not to take as it were, the possession of his house, the Arke of God beeing from home.

That care, zeale, and indeuour is wanting, which was in Nehemiah, & those which were with him, which in ỹ speedie buylding of the Wall, did not put off their clothes but onely for washinge, vntill the worke was finished, which indeuour the Lord blessed with mightie successe. Nehe. 4. 23.

They moreouer in their answering pretende that we must be thankfull to god for that we haue, and charge them with vnthankfulnes, who with griefe and great mourning bewayle that is wãting, and bende vnto it: But what vnthankfulnes was in Hanani, one of the Israelits which came to Nehemiah, and being demaunded concerning the state of the Jewes, he sayde, they were in affliction and great reproche, Nehem. 1.

be-

because the wall of Jerusalem was not buylded vp. Was he vnthankfull to God which had returned their captiuitie, graunted them his true worshippe in their owne lande, with reedifying ỳ Temple? And was the materiall Wall suche a matter, to complayne of? And what vnthankfulnes was in Nehemiah, to conceyue great griefe thereuppon, and to faste and mourne certayne dayes? It shoulde seeme that they were streight in their owne bowels, when as the Lorde was liberall and bountifull towards them. But they knew, that the full building of Jerusalem was the Lordes prayse, and the honour of his people, and euerie ruine which was to be beholden theare, was to all nations and people which should see it, a witnes of their shame: In as much as it was a monument of the Lords anger, which had dishonoured them, who by their transgressions had dishonoured him.

Nehem. 1. 4.

And if in those materiall things, & figures, the case standeth so: What reprochfull people are we, and what blind

blind, dissolute, and miserable men, which see not our reproche and misery, neyther doo we feele anie burthen thereof, as striuing to be eased of the same. But rather we bost thereof, and glorie in our shame, and say, thankes be to God, we are well, and haue religion reformed better thē manie other countries: And such like smoth speaches and sweet words, which we haue bene taught of diuers of our teachers to heale our deadlie hurt. For that which we want is more then a thousand citie walles: and all the cities in the worlde are not worthe one liuelie church which is Gods Kingdome, wherein the throne of Christ is onlie exalted, and the throne of Antichrist is laide for his footstoole. Iere. 6. 14.

And vntil you see this thing brought to passe, O yee people, and see your selues also the liuing stones of this liuing buildinge: mourne and lament bitterlie. Fast and praye. Bidde farewell to pleasures, and to the daye of mirth. Let ꝑ Bridegrome come out of his chāber, & the bride out of her closet

Weepe

Weepe vpon your faire seeles houses your inlarged pastures and fieldes, your sweet gardens, pleasant arbours and bowling allis. Know your selues to be in more greeuous bondage of soule, by being holden from Christ his trewe gouernment: then the people of Israel were in bondage of their bodies, when they walking forth by the
Psal. 137. 1. riuers of Babel, could not be refreshed from their woo, but they sate downe and wept, when they remembred Sion. It was not the pleasant walkinge by the riuers of waters, that could entice them to be merie, and forget their griefe, and forget their countrey, from which they had nowe longe time bene absent. Seuentie yeares coulde not instraunge them, nor weane them frō the remembraunce of Iurie, and Ierusalem, and mount Sion: Not so muche because there was their dwelling, as because they dwelt there together with the Lorde, giuing there outwarde tokens of his presence. Therefore they vowed, and wished harde
Vers. 6. thinges vnto them selues, if they preferred

ferred not Jeruſalem before all ioy: or if they ſhoulde be ioyfull, before they ſhould ſee Jeruſalēs full deliueraunce.

Thus ſhoulde it fare with vs. And euen as a woman which full deareli haue loued her huſbande being nowe deceaſſed this life, can take no pleaſure in beholding his garmentes: but rather renue the remembraunce of her loſſe, and increaſe her woo and greefe: So ſhoulde houſes, fieldes, paſtures, pleaſaunt gardens, orchyards, golde, ſiluer, yea wife & children, and whatſoeuer elſe of outwarde thinges: we ſhould inioie them, & looke vpon them, ſhaking the head, with wailing and wrinking the hands, crying, alas for our huſband Chriſt Jeſus, which haue left vs all theſe good thinges, and he is not with vs: But our ſinnes haue cauſed him to depart a ſide, ſeyng he haue bene ſo deſpightfullie vſed amongſt vs, by exalting the ſworde of his enemie, and treading his ſworde vnder foot. And leſt any ſhoulde think me to ouerreach, in ſaing we are in greuouſer bondage then were the

Iewes in Babilon, though to speake of it wil be thought of some, straying from my matter, yet I must regarde edifying more then anie other order. Therfore I demaunde of those which haue anie eyes to see, whither they can beholde their soules to be solde for handefulles of Barlie, and morselles of bread, euen for tithe sheaues (whereas if we had bene solde for slaues, appointed to bodilie toyle, wee might haue helde our peace) For doeth not he which haue monie, or the letter of some great man, or fauoure by other meanes, doeth he not gette the gift of a Benefice of some Patrone, and being presented to the Bishoppe, hee is forthwith sent to be instauled: and so the guydes of our soules, arappointed vnto vs without our aduice and counsell, whose life and death of soule it standeth vpon to trie our guydes, that after they haue bene founde able to cutt and deuide our portion of ỹ bread of life in dewe season, they might bee approued of vs, & receyued. But that whiche is more greeuous, when a

blind

blinde leader is come to take vs by the hande, wee haue no authoritie as the Church of God, to refuſe him, or to complayne for redreſſe, or to remoue him, after wee haue tried his inabilitie. Are not then our ſoules in bondage? Furthermore, we haue no authoritie to complaine of that, or anie other miſchiefe, in our owne congregation, that by the power of our Lord Ieſus, whiche there ought to floriſhe and beare the ſwaye, euen in euerie Church of his, that miſchiefe might be remedied: but other Lords beſides Chriſt doo rule ouer vs, and ouer the whole Church, yea ouer manie hundred churches: and them we muſt ſeek vp throughe the prouince, thē muſt wee daunce great attendance, and to them we muſt complaine: and if our complaint be of anie thinge done againſt the honour of Chriſt, or againſt our libertie which hee haue giuen vs, oure mouth ſhall be ſtopped, and we ſhal be cutt ſhorter. But if it bee a matter againſt their owne honour, touchinge their iniunctions, as of the garmēt of

1. Cor. 5. 4.

Eſai. 26. 13.

obedience, and the cappe of maintenance, or for takinge downe the imagerie worke about the Fonte, or suche thing, then we are good parishioners, they will visite vs, and redresse those thinges well ynough. Are not nowe our soules in bondage? Furthermore, we can not serue God, or worshippe him publikelie in spirite, as we ought to doo, for wee are tyed to the dead letter, and stinted out our measure, that we must giue God this day, euen as muche, and the selfe same, whiche we gaue him the last daye, that muste we also giue him euerie daye in the yeare, all the time of our lyfe. Whither he be pleased or no, that is his stinte and his fee, hee maye no more haue. And though he be wearie of that and lothed with it, because it is all one disse of meate continuallie, (and that would lothe any mans stomache) yet he must haue it all, and neuer a whit lesse. He is a cruell maister, whiche will vrge his bonde slaue to eate vppe three or foure meases of potage, when his stomache will not beare one,

one, without regorginge. But the Lorde is worſe ſerued at our handes. And we are forced to mocke the lord: after this manner, in bringinge him ſuch a worſhippe, as hee ſpueth out of his mouth, & that to the endleſſe hurte of our owne ſoules. Are not then oure ſoules in bondage? Moreouer, if halfe a dozen, or halfe a ſkore, doo conſent and agree togither, and chuſe a man fitte to guyde them: can they bringe him in? or for want of him, or anie other man ſufficient, maye they freelie go to another place, to heare the word and receyue the Sacramentes? No, there is a lawe, and by that law, they muſt come home to their own Pariſh, there muſt they feede vpon the rockes and ſtones, or elſe ſtarue. Will anie vnmercifull manne deale ſo with his beaſte, as to tye him where there growe not one ſpire of graſſe? And releaſe eanne the poore ſoules haue none, vntill there maye come newe lawes, whiche maye bringe redreſſe and graunt further libertie, although they neuer come, but ſtill ſtreighter

& streighter. Euen as the Israelites were more hardlie dealt with, after they had motioned their sute of going
Exod.5.17. into the wildernes to sacrifize & worshippe God as he commaunded. Are not then our soules in bondage?
That I speake nothing of our subiection to the iurisdiction of that court, which our owne conscience, and the voyce almost of all the people in the lande, crye out that it is popishe and Antichristian, and yet not one man among a thousand haue spirit and courage to withdrawe him selfe from it, neyther will they knowe it to bee a sacriledge, and treason against Christe, to goe and bowe before the scepter of Antichriste: and flatter them selues, saying, that Christ rule in their harts inwardlie, & thei serue him inwardlie, and outwardlie they serue that idoll, which the Deuill haue set vpp, worse farre awaye then the idoll which Ne-
Dan.3.1. buchadnessar set vpp in the plaine of Dura.

But the people saye, If the Masse and images come againe, they wil ra-

ther

ther eye, then they will receyue those. Will you fight the Lordes battelles, and will you needes chuse your owne standing? Must not the Souldioures fight with that bande and wing of the enemies, whereunto their Captaine appointe them? But O foolishe and blinde men. For whither is greater wickednes? The Masse and images, or that rule and power, which haue authorised, and established the Masse & images? Whither is greater, the apple, or the tree whiche bringeth forth the apple? For the Masse and images & all other wicked ceremonies, were but apples of this cursed and bitter tree of popishe gouernement. And although we haue cut of a few twigges, which bare some kinde of apples, yet the tree remayne, and the roote hath yet very deepe holde in the grounde, and it bringeth foorth other cursed crabbes, to set our teeth on edge withall. And though the Deuill woulde beare vs in hande, that they were as good apples, and set as great a praise on them, as he did on the apple, which

he

Gen. 3. he seosst Eue with: Yet in eating thereof, the Lord shall proue our disobedience.

These abominations which I haue spoken of, & many more which I haue not named, declare whither our bondage, or the Babylonian bondage of the Iewes, were more greuous and daungerous. And if they hanged vp
Psal. 37. 2. their harpes vpon the willow trees: Whither haue we cause to sett apart Lute & Cithern; Viols, shalmes, Cornets, Sackbuts and Dulcimers, and all the instrumentes of Musicke with daunsing and mirthe: and to singe the songs of dolefulnes? Lette vs rende our harts and not our garments. Lett vs no more sitt downe to eate & drink, and rise againe to plaie: but lett vs eat the bread of aduersitie, and drinke the water of affliction: and pray continually so, that in praying, our bitter cõplaints may ascende vp to the Lord, & we may rightly speak with like affection, as did the poore banished Iewes
Psal. 123 saiyng: Behold, as the eyes of the seruants look vnto their masters, and the

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eyes of a maidē to the hand of her miſtreſſe: ſo our eyes wait vpō the Lord our God, vntil he haue mercie vpō vs. Haue mercy vpon vs, O Lord, haue mercie vpon vs, for we haue ſuffred to much contempt. Yea if we had anie grace to take to hart, the reproches of the papiſts which mock our patched ſeruice, and ſkorne vs, as not able to builde our houſe of religion, without borowing moſt of our ſtones and timber from them: And caſt in our tethes: Where doo you tell your church? Or whence haue you any iuriſdiction or churche gouernement, but from him whom yon ſkorne in words, namelie the Pope? As in deede it is in euerie mans mouth to cry, fy on the Pope: & yet we bowe the knee before him by ſubmiſſion to his Court. Therefore are we mocked of the papiſts, as our ſinnes haue deſerued. Which ſpirituall euil if our dull harts could feele: we might adde alſo with thoſe carefull Iewes: Our ſoule is filled full of the mockings of the welthy & ỳ deſpight of ỳ proud. For it is a time of reproch,

and

and our shame lyeth open in the eyes of all nations (if we could discerne it) whyles neyther Temple is buylded, wherein we may worshippe the Lord aright, neyther the citie wall, whereby the Heathen might bee kept out, that they no more come into the lords
Psal. 79. 1. heritage, to defile his holy Temple, & to make Jerusalē an heape of stones. Nowe therefore, although we at the beginning, haue not done as faythfull Dauid did, to sweare and bowe vnto the Lorde, concerning his acceptable work finishing with all possible speed: let vs yet at the length heare the lords
Psal. 95 8. voyce, without hardening our hartes, and sweare & bowe to seeke his face, and builde his kingdome otherwise, then we haue done, and not to rest as heretofore, tyll we haue performed our vowes, and passed euen thorough the
Psal. 84. 6. valle of teares & mourning, digging fountaynes to quenche our thirste (I meane abyding all trouble and persecution) vntill we draw neare the lords
Psal. 95. 11 rest in Sion: before the time that hee sweare, and seale the decree of our ne-

uer

uer entring in thither, and ſo wee bee ſhut alſo from his eternall reſt, in his kingdome, for our too much contempt of his glorie, which ſhould appeare in the aduaunced kingdome of his deare Sonne, and for oure luke warme profeſſing his name, without doinge his will, and working his worke.

Thus haue we heard concerninge the care, which Dauid had for ẏ bringing home the Arke. It followeth to ſpeake of the ioy, which he conceyued, when the Lorde vouchſafed to be with him, & to bende alſo the hartes of the people therevnto, when it was brought home.

I reioyced when they ſayde vnto mee, we will goe into the houſe of the Lorde.

King Dauid according to the vowe and promiſe which hee made vnto the Lorde, ſo he continued faythefull and ſtedfaſt, and prepared a place for the Arke of God, and pitched for it a tent, and longed for the day, when it ſhould be placed there. Yet for all his fayth- 1. Chro. 15.

fulnes

fulnes and exceeding great care, it pleased God to humble him, by that great iudgement, whiche fell vppon
1.Chro.15. Vzzah, that hee might bee sifted, and tried to the vttermost, and the Lorde spared not Dauid, in that litle thinge which was committed awrye, in that the Arke was caried on a carte, and drawne by Oxen, which ought to haue
Exo.25.14 bene borne vppon the Leuites shoulders. Therefore the Lorde made him to beholde a dolefull sight in the death of Vzzah, and turned his ioye into heauines, for that present time. Thus ielous is the Lorde alwayes for his true worshippe: For he will be sanctified of those, which come neare him.
Leui.10.3. Where is nowe anie place left for toleration of anie disorder in the state of the Church: when as the Lord would not tolerate & beare with thus much, for his seruaunt Dauids sake, whose care was so great, whose harte was so faithfull, whose hand was so forward, and his labour so painefull, to restore true religion, & to promote the Lords glorie. But what haue our reformers

of

of religion done: onely in one thinge haue they followed the example of thē which were with Dauid to help home the Arke the first time: for they to ease their owne shoulders of the burthen, and to auoide that great labour, which belōgeth to ỹ building of gods church rightlie and effectuallie, haue bene cōtent to shuffle vp the matter, and haue committed the cariage of the Arke to brutishe Oxen: euen dumme & blinde Ministers. And these Oxens feete are not shodde with the preparation of the Gospell of peace, therfore they stūble at euerie steppe, and haue long ago ouerthrown cart, & Arke, & all: although there haue bene Vzzahs appointed to put toe their hand & helpe the oxen. I meane teachers haue bin apointed, to learn ỹ ignorant ministers to preach: how thei prospēr, men may wel know, except they had power to worke miracles, to make ỹ dumme to speake, and the blinde to see, and that only by teachinge. But lette those Vzzahs, and the appointers of them vnderstande and knowe a more excellente waye, name- Ephe. 6. 15.

namely, that the Leuites take the burthen vpon their shoulders, weighe it neuer so heauie, by trouble, persecution, and paynefull labour, and let them cherefullie bring home that Arke, euē Christ Iesus, vppon whose shoulders the gouernement lieth, and place him in his Tente pitched for him, euen his Sion, his Church and kingdome, that he may beare that rule and gouuernement, which vnto him belōgeth, without so muche as the print of the foule footesteppes of Antichrist, remaining in his Tabernacle to his dishonour.

Esai. 9.6.

And here it shal not be amisse vpon occasion, to touche the courage of Dauid, who although he was a little dasted at the firste, by that miscarying of the Arke, in so much that he said: How shall the Arke of the Lorde come vnto me? yet notwithstanding hee fainted not, neyther gaue ouer his purpose: but feared the Lord more, and sought out more circumspectlie, wher ẏ fault was, and howe it might be redressed: And agayne girt vpp his loynes, and addressed him selfe with more cherefulnes,

2. Sam. 6.

fulnes, yet agayne to bringe it home. Many there be in the Realme of Englande, whiche haue bene zealous of Church gouuernement, and of the remouing the ceremonies, of mens traditions, and stinted seruice: and because they haue made long tarying, & haue had a colde offeringe, and haue hoped longe of redresse by Parliamentes, whereunto they haue made sute, and haue bene disappointed of their hope: Therefore as though they hadde done their whole dewtie, they haue set them downe, and waxed colde and careleſſe, and haue slept on both eares, and thinke that the Lord must needes nowe holde them excused, vntill the Lorde cast it vpon them, & put into their mouthes. But they muste knowe, that they are not to ceasse seeking the kingdome of God, and for other thinges they shall be caste vnto them without their carefull thought. Mat.6.33.

The kingdome of God must suffer violence of those, which w violent zeale doo drawe it vnto them. Many runne, but fewe gett the crowne. We must so Mat.11.12. 1.Cor.9.24

runne

runne, as wee may obteyne. It is not ynough to be wishers and woulders, as manie be at this daye counted religious and fauourers of gouernement, because they can saye: O wee muste praye, we must pray: thereby satisfying them selues and others, being not a little gladd, that they may buye it so cheape, to sitt at their ease, and folowe the worlde. Therefore what crues and complaintes their prayers bee, maye easelie be discerned. Prayers without practise, are but poore prayers, & the harte whiche setteth not the hande a worke, do not burne with much heate. We must so praye, as continuing and increasing in greater feruẽcie, giuing ỳ Lord no rest, nor suffering any nay: though he seemeth to sende vs awaye with a rough answere, as our Sauior Christe did vnto the Cananitishe woman, refusing her sute, and calling her dogge: yet shee left him not, but desi-
Mat. 15. 16 red at the least that whiche a Dogge might haue, euen the crummes which fall from the children, and so obteyned her sute with cõmendatiõ of her faith.

And

And we, if we haue wished & desired, & therwith made sute to the higher powers, & laboured in the behalfe of true Ecclesiasticall gouernement, and yet haue returned emptie, & confounded, because the lord haue not vouchsafed to let vs see ỳ Arke come home: we are to feare so much ỳ more before the face of ỳ lord, as it is said ỳ Dauid feared the lord, in ỳ vnspedie day: he feared God before, but now his feare was increased. And in this feare ought we to examine the cause, why the Lord haue not made our enterprise prosperous, & to search our waies, whither we haue taken the right pathe or no: whither we haue gone to the place where it is, or we haue sought it in a wronge place: whither we haue put our shoulders to the burthen, or we haue gone about to carte it, that it might come easily vnto vs, and as it were, alone without oure helping hande. Thus ought wee to search vntil we finde out in our selues the cause of Gods displeasure, for the whiche wee are depriued of this benefite. And hauinge founde the cause, let

2. Sam. 2. 6.

vs repent and redresse that is amisse,
Heb. 12.13 and strengthen ꝑ feeble knees of ours, making straight steppes to our feete, least that which is halting, bee turned out of the waye. Lette vs recouer the right pathe, from the which wee haue wandred wide, and gyrde vppe oure loines, that wee maye with more courage and swiftnes walke therin, then before we haue done in our wronge & false waye.

And some there be whiche haue attayned vnto this knoweledge, that the
Luke. 17.20. kingdome of God come not by obseruation, and wayting and suinge, here and there, but is neare vnto vs, euen within vs: and no more is to be required, but that we remoue our selues frō euill, and worshippe God accordinge to his worde, chusing rather to suffer the crosse, then to denye Christ by slauishe giuing ouer of that authoritie & libertie, which he haue giuen vnto his people. Some I saye, haue attayned vnto this knowledge, yet notwithstanding they haue bene dismayed and offended, beholding the wayward foot-

steppes

ſteppes of diuers whiche haue gone before, euen in the right path, though not with ſteadie foote, but haue ſlipped, halted, and faine in the waye by committing ſome thinge whiche haue diſpleaſed the Lorde, as ſometime in the chiefe Citie in Englande, there were manie whiche withdrewe themſelues from this ſpirituall bondage mentioned. But ſome onelie making conſcience at the Cappe & Surpleſſe, and therein ſtoode all their religion. Some entring that waye, deſpiſed all other, but pitied them not in the bowelles of compaſſion, that they might be brought vnto the trueth, but were proude in their owne conceyte. Moſte of them alſo ignorant howe they ſhould come to the ende, or yet to the middeſt of the waye, which they hadd entred, neyther being humble in ſeeking out the ſame, but thinking rather that they knew all things. Therfore whē they wer tried and weighed, manie were found too light, and their miſcarying of the Lords Arke, and the iudgement which fell vpō ſome of

thē, as sore as did vpō Vzzah, discouraged manie, & weakned their hands. So by their vntowardnes they caused the sauour of the Lords worke to stink in the nostrels of the people.

And of late an other attempt haue bene giuen that waie by one, of whom I must needs saie, that the Lord vsed him as a meanes to bringe the trueth to light, in manie poines concerning the true gouernement of the Churche: who, I wish for the glorie of God, if it had ben his good pleasure, that he had stoode in integrity, without swaruing and leaninge to Antichristian pride, and bitternes. And for me to make mention thereof, may seme very hard, which am not so able therin to saue my selfe frō the reproch of manie tongues, as I am to cleare my selfe of the deserting the same. Yet notwithstanding a wound being made in the brethrens minds: I haue thought it my duetie rather to labour to heale it, thē to faine my selfe not to see it.

Mat. 24. 12. True it is at all times, that iniquitie preuailinge, causethe the loue of manie

manie to abate. For euerie iniquitie committed especialliе in those enterprises, which beare the cheefest shewe of holines before the Lord, and draw neareſt his worke, procure a more greuous and speedie iudgement, to cause a lamentable succeſſe therein. For as I haue alledged: The ieleous God will be sanctified of those which come neare him, and he cause his iudgment to beginne euen at his owne house. Leuit. 10. 3. 1. Pe. 4. 17.

This iudgment being beholden, causeth feare, and daunteth the courage of many which had begonne to steppe in the waie. Euen as if two men riding through a water, the former slipp into some groope and perish, the other had rather turne backe, and loose his iournie, then to goe forward, though there be space enough to goe by, and auoyd that daunger. At the least with feare and trembling hee seeketh out his waie. And no maruell it is though the beholding of such iudgement, because of iniquitie preuailinge, cooleth greatlye the heat of loue, and dulleth the edge of courage for a time.

For euen valiant Iosua thereby was
Iosua. 7. striken full sore. For he rent his clothes and fell to the earth, at the euill successe in the battle at Ay. And he cried: Alas O Lord God, wherefore hast thou brought this people ouer Iorden, to deliuer vs into the hands of the Amorits, & to destroie vs? Would God we had bene content to dwell on the other side Iorden. Oh Lord, what shall I saie, when Israel turne their backes before their enemies? Thus he seemed to repent his coming ouer Iorden, As though that iournie had not bene taken in hande in the Lorde, and by him furthered, and the furtheraunce thereof confirmed and honoured by a great miracle of the Lords mightie hand. But the Lorde raised him vp, and tolde him that iniquitie committed in Israel, had caused the reproche of that vnspeedie daie.

Leui. 10.19 Also Aaron, Eleazar, and Ithamar were so daseled with the iudgement, which fell on Nadab and Abihu, that they did not eate the Goat in the holie place, as they shoulde haue done.

Moses

Moses was so greued at the euill successe of the children of Israel, not being able to come to their rest because of their iniquitie, that he chose rather to be rased out of the booke of life, then to heare and see that reproche, which shoulde come vnto that people, and to the name of God. Ieremiah wished that he had neuer bene borne, because Israel in steade of a blessing, had rewarded euill vnto their owne soules. Rebekah when the children strone in her wombe, thought it had bene better not to haue conceyued. And Dauid when he sawe the deathe of Vzzah, brought not home the Arke at that time, but feared and lamented, saying: Howe shall the Arke of God come vnto mee? Great feare came on the church of Ierusalem, at the terrible iudgement of Ananias and Saphira. Most of these haue bene partly afraide and discouraged, as though their interprise and worke, which was of the Lorde, had in it selfe obtayned that harde happe, and vnprosperous euent, which proceeded of some other

Exo. 32. 31.

Gen. 25. 22

Act. 5.

euill

euill comming in by the waye. But as Iosua, when he had founde out the faulte, and purged it, renewed battell agayne, and sawe the mightie power, and great saluation of the Lorde for them, with comfort and gladnes: and as Dauid when he also had espied the faulte and redressed it, renewed his indeuour, and brought home the Arke with more ioye and chearefulnes: and as the Disciples of Ierusalem ceassed not from giuing almes, but their feare tended to this, that they shoulde do it with more singlenes of hart: So let not vs be offended, and stumble at the sinne of anie man, to giue ouer our zeale and loue vnto the Lordes cause, ẏ trueth whereof his worde hath cõfirmed vnto vs. But rather let vs search out, where the iniquitie is, and let the offender beare his shame and rebuke, howe excellent a personage soeuer he haue bene, for turninge the trueth of God into a lye: and let the Lord haue his glorie, who is alwayes founde
Rom. 3. 7. true, when euerie manne is founde a liar.

liar. And his trueth abounde the more, through the lie of man vnto his glorie.

The children of Iſrael which came out of Egypt to goe into the lande of Canaan, coulde not atteyne thither, but their carkaſes fell in the wilderneſſe: Might one haue ſaide therefore, that they came not out by the Lords commaundement and his conduct? Yes, and greater was the glorie of GOD, who was not hindered from performinge his promiſe by the vnbeleefe of that people: but their vnbeleefe made his faithefulnes more appeare. And their vnrighteouſnes commended the Lordes righteouſeneſſe, whiche recompenſed them their iuſt deſerte, and yet rayſed vppe a better generation, to enter into his reſting place. So will the Lorde euermore make his cauſe to ſtande, though they whiche handle it amiſſe, ſhall fall before it in the waye. And as for men of greate credit and eſtimation, the Lorde often times will make theyr Rom. 3. 5.

weake-

weakenesse and vanitie to appeare, that no glorie might bee transferred from him self to mortall men, and that we should neuer make flesh and bloud our arme, neyther trust in manne, in
Esa.2.22. whose nostrels is breath: for what is he to be esteemed? Salomon the glorie of the Kings of the earth, called al-
2.Sa.12.25 so the Lordes beloued, a spectacle for wisedome: whom the Lorde vsed also for a speciall instrument vnto manie thinges: yet did not hee persеuere in
1.Kin.11.6. wisedome, but became a foole in committing wickednes against the Lord.
2.kin.10.31 Iehu, whiche valiauntlie wrought the Lordes worke at the first, turned also to idolatrie, and forsooke the Lorde.
Iud.8.27. And Gedeon, a worthie instrument, which the Lorde chose for his worke, made the Ephod, which was an instrument of euill.

These and manie more examples there be, which teach vs, that although we see before our eyes neuer so manie which begin in the spirite, and ende in the flesh, that we condemne not their beginning, neyther feare to enter into

that

that waye, but rather take heede that we walke so fast, and so steadelie, and so well armed, that sinne doo not ouertake vs, & ouerthrowe vs in the waye. The euill example of life shewed by those Nations which are called Christian this daye, make the sauour of the Gospell to stinke before the Iewes, Turkes, and other Heathen, which refuse therefore once to searche, what Christian religion is. Therefore are they still holden backe from Christe & his kingdome. Like recompence shall we reape, if the vntowarde example of anie man quensh our zeale and care of searchinge out the Lordes cause, that we shoulde not take it in hande.

But there are not wanting, whiche vnto the slowe rūners about the lords busines, laye more weight of lead vpon their feete, and bringe them into a further securitie, by afraying them, by the example of Vzzah, that they attempt not anie thinge about matters pertaynninge to the Churche, because they haue no callinge. As though that vengeance shewed vppon Vzzah, was

for

for taking vpon him a wrong calling: and not rather for dooing that whiche was no mans calling to do. For there was no man in Israel whiche had anie such calling, but if that hee had driuen the Cart and done as Vzzah did, it is like hee shoulde haue bene spared as litle as Vzzah was. And Dauid in the 13. verse of the 15. of the firste Chron. speaking to Sadock and Abiathar, say not, the Lorde haue made this breache amonge vs, because Vzzah did euill: But because we (sayth he) sought him not in, dewe order. And although hee saye also, because you were not heare: his meaning is not that they being present, should haue done that which Vzzah did.

But admitte he was punished for ouerreaching his calling: (as in deede whosoeuer passe the boundes of dutie, passethe boundes of their calling also in that respecte) Is it not the callinge of euerie Christian, to remoue himselfe from their communion, whiche worshippe God vaynlie, as by the directinge of the blinde and dumme ministerie,

nisterie, that execrable abominatiō in Gods sight: and to ioyne onlie, where the Lordes worshippe is free, and not bound or withsldē w the bands of any iurisdiction of this worlde. Howe can they make the kingdome of God near vs & within vs, if we can not by gods assistance, make our selues members of his outward church & kingdome in this worlde, which onely hath the promise of blessing and life for euermore: without the authoritie of man, & wayting their leysure, for a cōmaundemēt therevnto. And whervnto are all christians made kings & priestes? Haue they no calling therby to seeke ỳ meanes of their saluation? If my saluation shoulde depende vpon the curtesie of anie in this worlde, I were in most miserable takinge. But the rightcousnes of God dealeth other wise: and our saluation dependeth vppon that king, whose baner is alwayes displated before vs, and he is with vs to the ende of the worlde.

Luk. 17. 20.

Psal. 133. 3.

Reue. 1. 6.

Mat. 28. 20.

But now cōcerning those which are ables to teache & instructe in the way of

the

the Lord, they must not meddle without calling (saye they) although there be no callinge suffered and allowed of in a Realme or Dominion, but that which they confesse to bee vtterlie vnlawfull. So must the flocke of Christe tarie and be starued, whilest we wayte for that, which they can not direct vs where to haue, or howe it should be. It must be, saye they, by diuers true Ministers calling and allowing him: and so he must be ordeyned. But howe manie of the Ministers in the Realme of England dare be seene in this dooing? If fayth cannot bee begotten without a Preacher, and a Preacher can not be without lawfull sendinge: and this be the onelie way: why suffer they the people to be depriued? Why are they afrayde and ashamed of the Gospell of Christe? Why rather doo they not abide persecution? But the lawfull calling and sending of the Ministers, whiche is the onelie meane to make them haue frutefull wombes to begette faythfull children, and frutefull brestes to nource the same: also dewe

Rom. 10.13

gou-

gouuernement, which is the onelie aduauncing of Christe his kingdome, & the cutting short of sinne and wickednes: Also cure Christian libertie to worshippe God with free conscience, according to his worde: and our comfortable ioyning in the true felowship and communion of Saintes: And to conclude, the meanes of our saluation must be kept from vs, vntill a ciuile law send them vnto vs, although there be neuer so long delay: as though they were not sent from heauen, and offred to all that will receyue them. We can defie the Papistes doctrine, for making part of our saluation, to hange vppon oure owne desertes: but wee cannne not taste the bitternes of the roote of this doctrine, that the building of gods kingdome, for the meane and furtherance of our saluation must depend vpon ciuile power, and Christ Jesus with all things pertayning vnto him, are made vnderlings therevnto, and caused to daunce attendaunce vpon it. Those which walke after this doctrine and teache men so, doo breake

not

not one of ỳ least, but one of the greatest commaundements, teaching men so: and therefore shall be counted least in the kingdome of God, if they doo not repent.

And agayne, concerning this calling, whiche must needes bee done by diuers Ministers which will not doo it: But admit they would, frō whence haue they their calling, sendinge, and authoritie, such as pertaineth to a Minister? Hadde they it not from those which sitt in the chayre of Antichrist? Yea, howe manie are in all Christendome, which haue bene so rightlie ordeyned, but that their ordination haue come from the popishe Prelacie, within three or foure generations at the most? Nowe if a man take a griffe of a sowne frute, and plant it, & then take a griffe of that newe planted, & plant that: and take of that agayne & plant it the thirde time, and so continewe vnto the hundreth time: will it loose the sowrenes, and gather sweetnesse? No more can an vnlawefull callinge bring foorth a lawfull, though it descende

rende from one to another an hundred or a thousande times. Therefore except they can approue the lawfulnesse of their calling to the ministerie vnder some other title then ỳ which thei now haue by ỳ Clergie: it will fall out, that there shal hardlie be found a Minister duelie called in all the worlde, and also that there is small hope that euer ther shalbe ane. But whatsoeuer burthen they laye vpon vs, I laie no more vpon them, but that they hauinge the approuing and consent of their flocke, doo the works of a Minister, namely, that they feede their flocke wherof the holy ghost haue made them ouerseers, if they make not them selues vnworthie, and that they keepe backe from them, nothing that is profitable. So then they muste not keepe backe nor suffer to be kept backe (they standing still) their libertie & authoritie, which the Churche should haue, and the true worshippe of God in all pointes safe and sounde, the scepter of the gouernement of Christ borne vpright, and hauing dewe honour, remouing themsel-

Act. 20. 20.

ues and their flockes, at least from all open abomination in life and religion, whereby reproch should redowne to the name of God. These thinges if they doo, and whatsoeuer else appertaineth to a ministers duetie: their worke shall commende them, and testifie their calling, and shall be in stead
2. Cor. 3. 2. of an Epistle or rather a licence written in their owne harts: vndestood also and redd of all men. Our Sauiour Christ being demaunded whither he were the sent Sauiour, or they should looke for an other: did not answere
Mat. 11. 3. that he was sent a Sauiour, but saide: Tell Ihon what you haue herde and seene: The blinde see, the lame walke, the lepers are clensed, the deafe heare, the dead are raised vp, and the poore receyue the Gospell. As if he shoulde haue saide: I doo the workes of the Sauiour, which the Prophetes beare witnes of, that he should doo: Therefore I am the sent Sauiour. As namelie Isaiah witnesseth, saiyng: He
Esai. 61. 1. hath sent me that I shoulde preach the Gospell to the poore, and that I should heale

heale the broken harted &c. And our Sauiour Chriſt witneſſeth the in an o-ther place, ſaiynge: I haue greater witnes then the witnes of Jhon: For the woorkes which the Father hathe giuen me to doo, thoſe teſtifie of me, that the Father haue ſent me. There-foore whoſoeuer doo the woorke of Mi-niſters, and haue not known the deep-nes of Satan, neyther haue the curſed learning of Antichriſt: I iudge none other burthen to be putt vpon them, but that they holde faſt the doctrine of Chriſt vntill his comming: And their woorke ſhall declare their calling, and ſeale it before all men. Otherwiſe the anſwere of our Sauioure Chriſte to them which came from Jhon, and the proofe of his calling ſhould not be for-ceable. Iohn 5. 36. Reuel. 2. 24.

And moreouer, whereas they tie the Ordination of euerie Miniſter, as it were, vnto the girdle of other Mi-niſters, that of neceſſitie it muſt at all times depende and ſtaie vppon them: that is to laie a greater bondage vpon ẏ churches, thē they are able to beare.

For admitt there be onelie one church in a nation, and they want a pastour: must they seeke ouer Sea and lande, to gett a minister ordained by other ministers? But what if there shoulde be but only one apparent to vs in the world: shall that church for euer be deprined, after they haue once wanted a minister, for default of authoritie to call and ordaine an other? By this reason, euery church should not be perfect in it selfe, nor haue in it selfe meanes and power to continue by that measure of lines which the Lord haue measured out vnto it. And is it not a dishonour to Christ Jesus the head of euery congregation, which is his bodie: to say that his body together with the heade, is not able to be sustained and preserued in it selfe?

Moreouer I demaund what calling the dispersed disciples of the churche of Jerusalem had, ý they did preache and teach the Gospell as they went? Were they all ordained ministers, by whose meanes it is said that manie did beleue, and that the Lorde was Act. 11. 23.

with

with them? And those whom they did begette, and bring forth as new borne children to God through the Gospell of his sonne: did they want authoritie to feede them and giue them lucke being so brought forth? Which if they might doo, then came they very neere to the worke of the pastour, which hath his name of feeding. And was not only charitie a calling to these men, who meeting with such as they fonnd worthie, ouerslipped not that occasion of doing so great good? If the Samaritan be commended for doing the part of a neyghbour vnto him which fell among theeues and was woũded: because he hadd compassion on him, tooke him vp, and washed his woundes, and in all thinges prouided for the safetie of his life: Why should they be reproued as passing the bounds of their calling, who meeting with soules wounded by the sworde of Antichristian robbers, or anie waie bound by Satan with the chaines of ignorannce: shall helpe to loose them, and mollifie their woundes with the oile Luke 10. 36

of Gods trueth, and bestow vpon them what spirituall gifte they are able, to refresh them, and saue the life of their soules: Yea if they doo it not, they shalbe founde mercilesse, and like to fayle of mercie in the time of their neede.

In all this I denie not but that ther is vse of other Ministers, when they may be had, for mutuall help in trying and examining, & alowinge those whō they finde meete, that by their iudgement the other churches may so much the more be confirmed.

Thus haue I passed the bounds of the texte somewhat in this discourse, I confesse. But I craue pardon of ỳ reader. For not without due occasiō haue I bin ledde therevnto. And nowe at length I come to speake of Dauids ioye, whiche I thought to haue done long yere nowe.

And firste of all, therein wee espie the footesteps of that fayth whereby the authour to the Hebrewes witnes-

eſſeth, ſo manie excellent practiſes
o haue bene atchieued: which is the
grounde of thinges which are hoped Heb. 11.
for, and the euidence of things whiche
are not ſeene. For hereby Dauid deſ-
piſed all the glorious thinges with vi-
ſible ſhewe, whiche belonged to his
Royall kingdome, and did bidde them
giue place, in compariſon of the vn-
ſpeakeable treaſure of Gods fauour,
and all the good whiche flowe from
thence, whiche he ſawe not but by the
eyes of fayth, and poſſeſſed onely by
the title of that euidence, whiche is
concerninge thinges not ſeene but ho-
ped for, yet herein hee ioyed fullie.
The multitude ſaye: Who will cauſe Pſal 4.6.
vs to ſee good? They knowe what
they ſee here, but they knowe not
what they ſhall haue. But the faythe-
full ſaye: Lorde lift vp the light of thy
countenaunce vppon vs, and ſo thou
ſhalt giue vs more ioye of harte, then Ver. 7.
the people haue of their aboundant
haruell and vinetage. They knowe
not, or at ẏ leaſt wil not acknowledge

for their owne ỹ things of this world But those thinges which out of Gods countenance turned towardes them, they do conceyue, they knowe for their owne, and they declare that they seeke an induring citie.

So then euen as Dauid by faith had ouerquelled the Lion and the Beare, and by fayth had enterprised to fight with Goliah, and had preuayled: so by fayth hee obteyned the bringinge home of the Arke. And though he seemed at the firste to be disappointed, & walked on his waye weeping, sowing deare seede (as did Abraham when he so long went without an heyre, and at last was commaunded (as it were) to burie ỹ hope which hee had of the promise in his onlie heyre, by appointing him vnto the death): Yet as Abraham did, so hee beleeued in hope against hope. Therefore in the Lords appointed day, hee returneth with mirth and gladnesse, bringing his sheaues with him, when as by fayth hee had gotten accesse vnto ỹ grace wherin he stoode, and reioiced vnder the hope of the glorie

Psal. 126.6.

Rom. 4.18.

Rom. 5.2.

rie

rie of God, wherein hee sawe a liuelie image in his holie Arke, with an vndoubted pledge of loue and fauour towardes him. Thus hee sayleth not of that wherewith hee strengthened his soule in the time of weaknes & temptation, sayinge: Why art thou caste down, O my soule, and why art thou so disquieted within me! wayt on god Psal.42.11.
for I shall yet see the time to giue him thankes for the helpe of his presence. He is my present helpe, and my God. Thus he wayted with patiēce, which taught him experience, which experience brought forth the increase of his Rom.5.4.
hope, and his hope made him not ashamed: seeing hee was not disappointed of that he hoped for, but sawe the greater saluation of the Lorde in the daye of his reioycing, to the further sustayning of his hope, to wayte for greater things also at the Lordes hande. So we see that which I haue spoken, that by faith he entred into the Lords rest, when as the Lorde vouchsafed to haue his resting place and holy habitation with him, and by fayth he reioyced in this,

this, esteeming it aboue all other cau-
ses of ioye, because he looked to those
inuisible ioyes, whiche hereby were
promised and sealed vnto him.

And nowe to applie this vnto our
selues. This also is a glasse which we
haue not dressed our selues by: for ve-
rie manie can saye, Waite, and tarie.
But whither doo we thinke, that they
meane, vntill the Lorde helpe and
further their paynefull indeuour, whi-
che is neuer a whit, or vntill they haue
filled their insatiable and bottomlesse
Coffers with vncontrouled traphi-
king? For, where is the disquiet and
casting downe of the Soule? Where
are the afflictions whiche the Lorde
shoulde remember, as he did Dauids?
Which shoulde whett the edge of pa-
tience, that patience might haue her
James 1.4. perfect worke, that they might be in-
tire wanting nothing. But aboue all
thinges, where is faith, without the
which it is impossible to please God?
And without the whiche God will not
shewe his glorie before anie people, to
their saluation, but to their confusion?

for

for want of which, our Sauior Christ wrought not those miracles in some places, whiche otherwise hee woulde haue done: Where is this faith, I saye, when those which are the chiefe and principall leaders of the people, which shoulde beare the Arke vppon their shoulders: they saye, and haue taught the people to say, It is not possible it should come home: and why? For not only the chiefe of the Clergie, but also the chief which haue ỹ reynes of the ciuile regiment, are against the establishing of church gouernement. I demaund, whither it be from heauē, or from men. If frō heauen: with god all things are possible, & hee will then further his cause in our hand, when we beleeue. And when it shall please the Lorde to further his cause: who can resist his will? For thē euerie Valley shall be exalted, and euerie Hill shall be brought lowe, for the loftines of menne shall be abased, and the Lorde GOD onelie shall bee exalted in that daye. The roughe waye shall bee made playne. This will the ielousie

Rom. 9. 19.

Esai. 2.

of

of the Lord of hostes performe, & his owne arme shal sustein him to do the worke if we could beleeue: yet we say it can not bee. Where is that fayth,
Heb. 11. 34 whereby our Fathers subdued kingdomes, wrought righteousnes, obtayned the promises, stopped ỳ mouthes of Lions, quenched the violence of the fire, escaped the edge of the swoorde, of weake were made strong, waxed valiaunt in battaill, turned to flighte the armies of the aliauntes? Let vs feare for the greeuous iudgement of God, which befell to the children of Israell in the wildernes, whiche were readie to haue entred into the Lordes rest: but sodainlie thorough vnbeleefe con-
Deut. 1. 28. ceyued of the euill tidinges which the spies brought, they did shutt the doore against themselues. And what was the matter? The walles were so high, and the people were so stronge. But the height and strength of the Lordes arme was forgotten, whiche had bene stretched out vpon Pharao and Egype vnto destruction: But vpon them vnto deliuerance. Euen so wee, for wee

woulde fayne enter into the Lordes Sion, a true reformed Churche: but ſome body is againſt it . I knowe whereof you meane. A Lyon is in the waye: but Salomon ſaye, that that is but the excuſe of a ſluggarde. Thoſe ſpies were euill ynough, whiche went into Canaan, and brought home an euill anſwere. But what ſhall we ſaye to thoſe ſpies whiche tell an euill anſwere before they will ſteppe one foote out of the doore: We haue high walls againſt vs alſo, and ſtrong Prelates, whoſe bodyes if they were growne as farre out of ſquare, as their pompe & authoritie is growne from the lines of their calling, they ſhuld not be like the Anakims in Canaan: but rather like vnto the Giaunt, which the Poets haue fayned, to haue ſtoode but vpp to the knees in the Sea, where it is at ỹ deepeſt. But for a meane to plucke downe this height, and weaken this ſtrength, the hande of the Lord is forgotten, which was ſtretched out, euen within this generation, vpon the high walles and ſwelling Babiloniſhe buil Prou. 22. 13

dings

dings of the Abbies and Monasteries. Euen when there was no hope or likelihoode of any such thing by mans reason: Then came a daie from the
Isa.2.15. Lorde, vppon euerie high tower, and vppon euerie stronge wall, to make those places voide dennes. For thistles and nettles growe in their highe halles, and priuie chambers, and the owles shrike there, and the crowes & the rauens gaile there by Gods iust iudgement. There came a daie also vppon all their pleasant pictures, and all their galaunt images, whereof they were gladd to cast some into hooles to the moules and the backes, to
Ver.20. keepe them from the fire. The daie of the Lorde came also vpon the Ce-
Ver.13. dars of Lebanon, & the Okes of Bashan, euen the great & mightie Cardinals, Abbots, Monkes and Friars, and the rest of the Prelats, whiche bare the sway in the land. These wanted not strengthe. For they were like
Reuel.9.7. horses prepared to battle, they were cladd with iron habargions, they had Lions teeth. They had also crownes

on

on their heads, and ſtinges in their tailes. For there was not one of them in whoſe preſence to ſpeake any thing againſt their idolatrie: but that it was as muche, as a mans life was worth. Theſe alſo haue the breathe of the Lords mouthe ſent into the bottomleſſe ſmoking Lake, from whence they came. Theſe thinges haue the Lord done for vs, euen in our freſh remembrance, to beat downe the hilles, and make the waie ſmother to the reſidue of our iournie. He hath opened a wide doore vnto vs: But we being drũcken with the eaſe of this world, haue reeled againſt the poſts thereof, & fallen backwarde and lie ſleaping. Let vs take heede leſt we ſleape ſo longe, vntill the Lorde ſhutte the doore, and naile it vppe alſo with an othe in his anger, if he haue not done it already.

Seing then ꝑ Lord haue giuen ſuch an onſet, doing ſo great things for vs, bringing vs thus farr on our way out of Egypt: let vs take heed there be not in vs an euill harte and vnfaythefull to departe from the liuinge GOD, Heb. 3. 12.

leaſt

least we be depriued. But let vs go on our way cherefullie: and feare not the heate of the daye, nor the darkenes of
Esa.4.5. the night. For the Lorde shall create vpon euerie place of mount Sion, and vpon the assemblies thereof, a cloude and smoke by daye, and the shining of a flaming fire by night: for vppon all the glorie shall be a defence, and a couering shall be for a shadowe in the daye for the heate, and a place of refuge and couert for the stormе and for the rayne. Neither let vs feare for the highe walles of Iericho, I meane the Antichristian Canon lawe, whiche is the strength of his gouernement. For by fayth ỳ walles of Iericho fell down
Heb.11.30 at the blastes of the Trumpettes. And what are al the execrable buildings of Antichrist, which still remayne amongest vs, that they should stande before the Lords Trumpetters, if they haue fayth, and doo not onely blowe their blastes, but also compasse the Citie as ofte as they shoulde, and blowe their blastes in due time and place, as the Lorde haue appoynted? Moreouer, let

vs

vs knowe, that as the walles of Iericho fell downe, ſo alſo by fayth the walles of Jeruſalem were builded vp. For Nehemiah miſdoubted not eyther the fewnes, either the pouertie of the Jewes, eyther the malice of the enemies, but ſtept vnto the woorke in the middeſt of thoſe vnlikelihoods, for the whiche their aduerſaries did mocke them dryly, ſaying: What doo theſe weake Jewes, will they fortifie themſelues? Will they make ỳ ſtones whole agayne, out of the heapes of duſt, ſeeing they are burnt? And another anſwered: Although they builde, yet if a Fox goe vppe, hee ſhall euen breake downe their ſtonie wall. Nehe. 4. 2.

So therfore when the harte of gods people ſhall be to woorke, encouraged by fayth, ſo that their handes alſo bee ſtrengthened, and put to the buſines, though neuer ſo manie Ammonites & Aſhdodims be wroth and conſpire al togither to come againſt Ieruſalem, & to hinder the building thereof, yet ſhal God bringe their counſell to nought. Nehe. 4. 7. Pſal. 46. 5. 6.

For God is in the middeſt of it: ther-

foꝛe shall it not be meued: God shall helpe it veꝛy eaꝛlie. Thoughe the nations rage against it, & the kingdoms be moued: God shall vttez his voyce, and the eaꝛthe shall melt: God shall
Psal. 2. speake vnto them in his wꝛath, & vexe them in his soꝛe displeasure. He will persecute them with his tempest, and
Psal. 83. 15 make them afraide with his stoꝛme.
So shall the haters of Sion be asha-
Psal. 129. med and turned backwaꝛde. Foꝛ the Loꝛd of hostes is with vs, the God of Jacob is our refuge, when we are vnder his Baner, and fighte his battles without vaine feare. Foꝛ he will teach
Psal. 144. 1. our handes to waꝛre, and our fingers to fight. He will bꝛeak the Bowe, and cutte the Speare, and burne the Chaꝛiots with fiꝛe. But our armes will he stꝛengthen, so that they shall bꝛeake euen a bowe of steele. And our feete will he make like Hindes feete, that by the myght of our God we shall leap ouer the highest wall, which Antichꝛist hath reared: And though our haters vexe vs manie times: they shall not pꝛeuaile against vs. Thoughe they

plowgh

plowghe vpon our backes: the righte- Pſal. 129.
ous God ſhall cutt their coꝛdes in ſun-
der. Thoughe they woulde deuoure
vs quicke: yet God will not giue vs
as a pꝛaye vnto their teethe. Waite
theꝛefoꝛe and knowe that the Loꝛd is
God. He will be exalted aimonge the Pſal. 46.
heathē, he will be exalted in the earth.

Let vs giue him gloꝛie theꝛefoꝛe by
tꝛuſting in him, that we may take his
woꝛke in hande, and further it with all
our might, not ſuffeꝛing our eyes to
beholde, noꝛ our hartes to conſider
the impoſſibilities of finiſhinge the
ſame. Foꝛ God is faithefull, who hath
pꝛomiſed, ſaying: To him that diſpo- Pſal. 50
ſeth his wate aright, I will ſhewe the
ſaluation of God.

Againe concerning Dauids reioy-
ſing, in the day when the people aſſem-
bled willingly to accompanie him at
the bꝛinginge home of the Arke, and
the Loꝛde made all thinges to pꝛoſ-
per: It ſemed to be the fulleſt & ſound-
eſt ioye that euer he hadd, bothe foꝛ
that he then daunced, and leaped,

and sprange as one rauished, and fullie possessed with an heauenlie pleasure, and also taketh refreshement, as it appeareth in this psalme, in remẽbring, meditating, and singing of the happines of that time, whiche teacheth vs what affection wee shoulde put on in matters pertaining to the Lords glorie, as when his kingdome is builded, and furthered, when he is well known amongest vs, and his Name is great as in Israel, & his Tabernacle with vs as in Salem, and his dwellinge as in Sion.

Psal. 76.

We reade of Dauid, that when the Lorde had giuen him to see his sonne Salomon placed in the throne of the kingdome, he worshipped vppon the bedde, and saide: Blessed be the Lord God of Israel, who hath made one to sitte on my Throne this daye, euen in my sight.

1. King. 1.

This also was a godly reioysing, as it is a godlie and commendable thing in all Kinges & Princes, to haue care to see that matter so well ordered and disposed in the time of their life, as much

much as in them lie, that the people whoſe ſafetie the Lorde haue committed to their care and charge, maye enioye continuance of peace and welfare after their deceaſſe, that ther bee no inuaſion, nor going out, nor crying in the ſtreetes of their dominions afterward: As alſo it is godly and commendable to ioie, and bleſſe God whē he giue them to ſee with their eyes, the hope of a good ſtate within their kingdoms: which is ſo farre from derogating from their honour and renowne, that it tendeth greatlie to the increaſe & aduancement of the ſame. Pſal. 144.

For Dauid tooke this for an honorable ſalutation at his ſeruaunts hands, when they ſaide: God make the name of Salomon more famous then thy name, and exalt his Throne aboue thy throne. This I ſay, was one ioye of Dauids, yet not comparable to the other: as appeared in that his care to beholde this thinge was not ſo behement, and he was neere to haue ouerſlipped too longe, the laying of his hande to the furtheraunce thereof, in 1. Kin. 1. 47

respect of Adoniahs ouer hastie attempt, and he had neede of stirringe vp by the sute of Bethsaba, and the aduertisement of Nathan the Prophet. Whereas in the other busines of bringing home the Lords Arke, he neded no spurres to pricke him on forward. Flesh & blode kindled not that zeale in him, but the Lorde hadd inflamed his harte with the Spirit of loue and fire. And this burninge affection of loue bare he from time to time, vnto the Lords holy Tabernacle, for his trew worshipps sake, and his glorie therein appearing. And as it was his life to dwell in the Courts of the Lord by often frequenting them: so was it euen death and great distresse for him to be a straunger from the same, as appeareth by his pitifull complaints in the daies of his banishments, as when he sayeth: As the Hart braieth for the Riuers of water: so panteth my soule after thee O God. My soule thirsteth for God, euen for the liuinge God. When shall I come and appeare before the presence of God?

Psal. 42. 2

His

his teares were his meate daye and night, and hee powred out his verie harte when hee remembred the deare times past, when he had gone with the multitude, and led them into the house of God with the voyce of singing and prayse, as a multitude that keepeth a feast. But we alas declare what poore and feeble ioye we would conceyue, if the Lorde would restore the glorie of his sonnes kingdome in open sight before our face, and purge his Court and Sanctuarie, & plant vs therein, when as wee being bereste of this benefite, haue so small thirst, so little panting & praying, and so little sadnes of soule, and shedding of teares, for this maner presence of the Lorde.

Yea wee heare the voyces of manie, and the thoughtes of more lie open before the Lorde, whereof some saye, and some thinke, that they haue no great neede of Christ his Ecclesiasticall gouernement, seeing they can gouerne them selues, and liue in the feare of the Lord wel ynough, as they imagine with them selues. Therefore

they

they sett their harts at rest. But haue they more staye of them selues, and towardnes vnto Godlines thē Dauid had? Or doo they thinke, that he was cleane absent from God, that he could not prate and prayse his name? Yet doo hee saie: When shall I come to appeare before the presence of God? And skarce could he comfort his own soule, whiche was then in heauines, though he hoped for a day of retnrne. Thus he accounted, that he shoulde standse before the presence of God, when he should be present in the place, which the Lorde did chuse to putt his name theare, and shoulde enioye the sight of those things, which the Lorde appointed for thē tokens of his presence amonge them. And therein was his great delight, according as he testereth, saying: O Lord of hostes, how amiable ar thy tabernacles? My soule longeth, yea and fainteth for the courtes of the Lorde. For mine hart and my flesche reioyse in the liuing God. Blessed are they that dwell in thine house: they will euer prayse thee.

Psal. 84.

And

And although hee behaued him ſelfe carefullie before God, when hee was abſent from the Lords tabernacle: yet he acknowledged his ſtrength not to be ſo great, but that there was daũger to be feared by the want of thoſe thinges which the Lord had appointed as meanes to holde them in his true worſhippe. For this cauſe he complaineth vnto Saul his perſecutor, not ſo much for perſecutinge him, as for chaſinge him from the place where the Lorde vouchſafed to dwell. For he ſaith: If ẏ Lord haue ſtirred thee vp againſt me, let him ſmel ẏ ſauour of a ſacrifice: but if the childrẽ of men haue done it, curſed be they before the Lord: For they haue caſt me out this day frõ abyding in the inheritance of the Lord, ſaying, Goe ſerue other gods. 1.Sã.26.19.

This loue to Gods houſe, hadde Kinge Ezekiah, who in his ſicknes (whereof woorde was brought him that hee ſhoulde dye) was greeued for nothinge ſo muche as this, that hee ſhoulde no more goe vppe into the Lordes houſe. 2.Kin.2.20

For

For this cause were his prayers and teares. As appeareth by the worde which came from the Lorde by the mouth of the Prophete. Thus sayeth the Lorde God of Dauid thy Father, I haue hearde thy prayer, and seene thy teares. I haue healed thee, and the thirde day thou shalt goe vp vnto the house of the Lorde.

This zeale also & loue to the Lords house appeared in the ancient fathers which returned from the captiuitie of Babilon, who as they coulde not bee cõforted in their exile, but sate down, & wept by the riuers of Babel, when they remembred Sion. So in the ioyfull time of their returne, yea in ỹ ioyful day of laying the foundation of the Temple, which they aboue all things had desired, in the middest of the ioiful shouting and singing of the residue of the people, their hartes yet melted within them, & they wept with a loude crying, in so muche that the noyse of the shoutinge could not bee discerned from the noyse of the weeping, and all was for this, becanse they had seene

Ezra. 3. 12.

the

the former Temple. And the foundatiõ of this was not cõparable to that. What ſhall wee ſaye, Did theſe olde men dote? were they ſonde vppon an outward ſhewe of faire building? Nay: but as their chiefe delight was in the houſe of god, ſo the increaſe of the glorie thereof, was their ioye, & the diminiſhing of the glorie therof, was their ſorowe and griefe of minde. Thus ielous were they ouer Gods glorie, that in the outward ſhewes and ſhadowes they were impatient of any want. But amongſt vs, there is ſmall weepinge, though the buylders in their building haue left out the chiefe corner ſtone, which ſhould be the garniſhing of all the worke. They haue left out the gouernement of Chriſt, without ẏ which, that their Churche can bee his houſe, though they face and brace neuer ſo much, how ſhould they thinke it poſſible? For they muſte knowe, that Chriſte dwelleth not, where he ruleth not. He may⁹ not bee an idle Idoll. His Churche and Kingdome in this worlde, is outwarde and viſible, and

except

except he gouerne visiblie, euen by his outwarde ordinances: It is vayne for vs to say, He ruleth in our hartes: and in the church that we are ioyned vnto we submitt our selues to the ordinances of Antichrist. Wee shall soone banishe Christ frō our hartes, if we haue no more care of his glorie then so, but can abide to see his Sanctuarie prophaned and polluted by that heathenishe stranger of Rome, whiche not onelie set his foote in there euery day, but also erecteth there his owne altar of incense. For prayers and thankes giuing must bee measured out and appointed after his fashion.

If euer we had seene the beautie of the first building, I meane in the time of the primitiue Churche, wee might wel nowe, if we had not stonie hartes, weepe and lament with loude crying, in seeinge this buylding before oure eyes. Not so much for that it is inferiour to the other in glorie: but for that it hath neither glorie nor beautie at all, being fashioned not after anie paterne shewed of God, but after the deuise

wise and counsel of man. In which misserie if our notable anguishe and greeuous grones were heard in the eares of the Lorde, and in vs there were no want to call and stirre vp one another, and ioyne handes, for the helpe of the furtherance of the worke in bringing home the Arke of God: there were then greater hope of the daye wherein we might & ought to reioyce, as Dauid here did.

Moreouer, we note in Dauid, that his ioye was so great in the Lorde, that he conteyned not him selfe, but so leaped and daunced, that he seemed in the eyes of the wicked, as a foole, whiche vncouereth his shame, and become vile. For after that maner did Michal his wife reprochefullie taunte him, as one whiche had so vilyp vncouered him selfe, that he should be a mocking stocke vnto the Maidens of Israel. But hee answered, that it was before the lord, who had performed vnto him so great mercie: for whose cause he woulde bee yet more vile and lowe in his owne sight. And saide moreouer, that of the 2. Sam. 6.

same

same Maidens whereof hee had spoken, he should bee had in honour. Whereby we see, how litle he weighed to become base and lowe in the sight of the worlde, so hee might sett foorth the glorie of the Lorde his God.

At this day amongest vs, one of the greatest lettes & hinderaunces of the Lordes worke finishing, is, for that it can not be done without the abasinge of the loftines of manie men whiche are exalted without the Lorde. As for the titles of Gracious and Honourable Lords, our Sauior Christ taught his Apostles that they might not bee amongest them. Therefore if these men so exalted, would loue and care for the Lords honour more then their owne, and would willinglie giue ouer their monstrous liuings, and all their worldlie pompe, though they thinke it were a great shame for them, and that they shoulde seeme vile before men, (whiche they ought willinglie to vndergoe, for his glories sake, who suffered the crosse and despised the shame)

Heb. 12.2.

shame) yet if they coulde see it, it would tende to their more true dignitie. For of all the people in Englande whiche wayte for a more full appearaunce of Gods glorie in his house, they shoulde be had in honour. Where as nowe contrariewise they receyue honour onelie of a fewe flattering seruinge men, within their owne houses, whiche liue by bringinge dishes to their Table, and almost to all the residue of the people of the lande, their name is in reproche, and they are become a Byworde and a common talke.

Our Saviour Christ thought it no shame to abase him selfe to washe his Disciples feete: by that example, and manie more teaching those which will followe him, that they must not thinke much to be base and vile, and dishonorable in the sight of men, if they will looke for true honour in the sight of GOD. The Angel Gabriel sayde vnto Zacharias, that his Sonne John the Baptist shoulde bee great in the sight of the Lorde. Iohn 13. 5. Luke 1. 15.

But

But what greatnes he had in the sight of the worlde, it appeareth, when as his clothing was of Camels heare, & his meate was Locustes and wilde honie. The authour to the Hebrewes speaketh of some Christians, whiche
Heb.11.35. were racked, and would not be deliuered, that they might receyue a better resurrection. They woulde needes abide torment and shame, that in the Lorde they might haue their onelie refreshment, and their onelie glorie. And he became their glorie, and the lifter vp of their heade.

Our Sauior Christ who thought it no robberie, to be equal with God, he yet in his nature of man, became vile, and tooke vpon him the shape of a seruaunt: Hee turned his face to the striker: He humbled him selfe, euen to the death of the crosse. Therefore was giuen him a name and dignitie aboue al
Phil.2.9. names, that at his name euery knee should bowe.

But great is the darkenes and vngodlines of these dayes, when those which professe them selues to bee his

Di-

Miniſters, doo ſo order their goings, and conforme them ſelues ſo little vnto the image of his life, that wee may ſooner trace out the ſhewe of all the great glorie of this worlde, then of Chriſtian proienes in ſpirit by their footeſteppes. And it is too manifeſt, that thei are ouercome with the temptation of him whiche ſayde: All theſe glorious thinges will I giue thee, if thou wilt fall downe and worſhip me. Mat. 4.

For they declare howe hardelie they would abide themſelues to be plucked vp by the rootes, that they might bee planted in a better reſurrection, when as they will not ſuffer their ſuperfluous braunches to be cut of, which doo ſo ouerhange and annoye the lanes, that the Lordes paſſengers can not ride on their iourneye towardes Sion.

There be alſo of the Temporaltie diuers, which eſteme it to vile a thing, and vnſittinge for their dignitie, to come vnder the cenſure of the church, that their faultes ſhoulde bee looked

vnto, and they should be subiect to the Admonition, Rebuke, and Excommunication of the Minister and the Congregation. Therefore they say:

Psal. 2. Let vs breake their bandes in sunder, and cast their cordes from vs. But if they vnderstoode the great mysterie of the Lorde, and the decree, which is

Isa. 8. 16. sealed vp amongst his Disciples: they should well knowe, that their renowne & glorie is no more impaired by bowing & giuing due homage to Christs Scepter, then the flower and oyle of the widowe of Sarepta was diminished, by giuing away part of that litle which she had, vnto Elias. For certainly the great and noble Potentates of this worlde, if they doo not incertaine the Kingdome of Christ Iesus, thoughe their name reache the clowdes: yet in truetly their honour and renowne is smaller, and skarcely to be accounted an handfull, which when it is spent, they die. Then their name perishe, and their pompe will not followe them. Then is a liuing dogge

Ecclesiastes 9. 4. bet-

better then they. For doth not their dignitie goe away with them? Doo they not die and that without wisdom? Whereas if they would be content to giue away vnto our Elias Christ Iesus, a litle of their honour by abasing themselues before his Throne of gouernement: they shoulde haue neuer the lesse, but a great deale the more: yea the continuance of true honour for euer. For they shoulde stand as the faithfull witnesses in heauen, their names being registred in the booke of life. Accordíng as the Prophet Esaiah speakethe of the renowne of the Church, and accoũteth it the renowne of Kinges and Princes, to worshipp therein with their faces towards the earth, and to licke vp the dust at the feete thereof. Iob.4.21. Esai.49.23.

Lastlie as touching Dauids affection of loye, and his delight which he hadd to see the glorie of God shine forthe: as it was declared by signes, yea the whole disposing of himselfe, to be great at that present time: so did

the continual practise of his life afterward, giue token that it was intiere and vnfeined. For he continued his care and studie to be an instrument to aduaunce Gods glorie.

Of our sone whote & sone colde zeale: and of our gladnes, which bewraied it selfe to be more for the shining hope of our worldlie welfare, then for the hope of the increase of Gods kingedome, and the speedy cōming thereof: And of our loue, whiche haue giuen place to iniquitie soone getting the vpper hande: And of all our forwardnes and goodnes, which appeared in the day, when the Lorde opened one dore for vs to come out of prison, and an other dore to haue entred his Tabernacles, if we would haue but strained our selues a litle to haue remoued a fewe blockes in the waie: Of this our goodnes and forwardnes, howe that it proued but as a morning mist, which vanished before any heat of the Sunne brast forth: I haue spoken before. Litle was that we had, therfore

was

was taken from vs euen that litle.
Great was the true and sincere ioye, faith, zeale & loue which Dauid hadd: therefore was giuen vnto him more. For he continued faithefull to him which hadd called him through grace, and for the remembrance of his great goodnes, he still in hart desired to add more labour vnto the Lords worke.
For the Arke being brought home, & placed in a tent, he desired to builde an house for the same. And if it hadd seemed good in the eyes of the Lord, to haue vsed his hande therin, as he did accept of his hart and goodwill: he woulde haue chose rather to haue bene destitute himselfe of a princelie pallace, then ỳ the Arke of god should haue bene without a royall house, for the more manifestinge of the glorie thereof. And when he receyued answere from ỳ Lord, that he should not build an house vnto him, but his sonne shoulde builde it: yet as muche as he might, he did with all his power, and became a cheefe builder one waye,

when as an other waye hee could not, namelie, in preparinge those thinges which should furnishe the worke, and set it forwarde with speede, when it shoulde be begonne. For he said: My sonne Salomon is yonge and tender,
1.Chro. 22. and we must buylde an house for the Lorde, magnificall, excellent, and of great fame and dignitie thorroughout all Countries. I will therefore nowe prepare for him. And hee prepared an hundred thousande Talentes for golde, and a thousande thousande Talentes of Siluer: And of Brasse and of Iron, passinge weight: And also Tymber and Stones, and he had sett Masons to hewe and polish the stones in readinesse. And yet for all this, his hunger for Gods glorie, was not satisfied, but hee complayned that hee was able to doo no more. For hee sayde to his Sonne Salomon: accor-
Ver. 14. ding to my ponertie I haue prepared these thinges.

There was then no necessitie of an house: For the Arke was kept in the Ta-

Tabernacle, whiche figured the churche, and that was after Gods institution. And the necessitie of hauinge the Temple came not vntill the Lords commaundement appointed a time therevnto. Neyther was there any ruine of thinges pertaining to Gods house at that time. Yet you see howe Dauid behaued himselfe, not constrained by any necessitie of the time, but inflamed by his true affection, which hungred for the further glorie of those things, which represented Gods glorie.

There be witnesses in England, which know, howe that exceding manie mouthes of the teachers, and of those which speak as they are taught, haue confessed concerning their Churche: Some, that it is ruinous: Yet will they make the stones whole againe out of the duste, not with a worke, as Nehemiah did with building: but with a word or two, in saying, it is the churche of God yet notwithstanding.

Some

Some saye, It is naked, and yet a Churche: And thoughe it bee both hungrie and naked, they giue it such a beggars almes, as ỳ Apostle Iames speake of: Goe warme thee, and fill thy bellie. For they saye, God helpe it, wee shall praye for it. In the meane time nothinge is ministred to sustayne it with, touchinge that they complayne to bee wantinge vnto it, therefore what helpeth it?

Iames 2.16.

Some saye, It is as a man that wante a legge, and yet a church. But the Scripture saye, That that which is halting, is neare to bee turned out of the waye. Some saye, It want but an arme, &c. But all this while they espie not wherein the greatest deformitie lieth, namelie, In that it hath a little prietie bodie, and a great sorte of monstrous great heades. I meane those of whome wee maye well complayne with the Prophete, and saye: O Christe, Other Lordes besides thee haue ruled ouer vs.

Heb.12.

Esai.26.13.

But because I knowe herein my

iudge-

ment will be ſifted: I ſaye for myſelfe, that I iudge them not, nor condemne them. The worde of the Lorde iudgeth all them and mee.

But concerninge the Churche of Englande, as they intitle it: It is a notable diſhonour vnto Chriſt Ieſus, to make all the Pariſhes in England generallie his Churche, hee will giue no thankes for that liberalitie. Yet I am perſwaded (the Lorde I take to witneſſe) that in the Realme of Englande there bee diuers Churches. And I hope alſo that there bee manie more true worſhippers, or ſuch at the leaſt as the Lorde doeth accept, whiche abhorre and deteſte to bowe the knee to the Antichriſtian ſcepter, more I ſaye, then ſeeme to appeare, as was in Iſrael in the dayes of the Prophete Eliah. But that the booke whiche is for Gods worſhippe and ſeruice, and yet beareth not the name of God, that euer it cauſed Tabernacle to bee ſo framed, as that the Lord ſhoulde knowe it for his owne, I vt-

terlie

verie denie.

But to returne to my purpose. Seeing the case so standeth that the ruines and decayes of the Churches be apparant by a generall confession almoste of all: Yea seeing it is also confessed, that shee is sicke vnto death, and lie panting for breath: let vs not thinke, that sweete and smoothe wordes will heale her deadlie hurte, as to saye: yet it is a famous Churche, and other nations haue thought well & reuerentlie of the Churche of Englande. &c. But let all with whome is yet the feare of the liuinge GOD, and anie desire of his glorie, laye the hande to the worke, no more but euen thus, by eschewing euill, and doeing good, that although they goe forwarde in fewenesse, according to their pouertie for a tyme, yet by their example, and aduertisementes, they maye winne manie vnto righteousenesse, by callinge, and stirringe vppe after this maner: Come, lette vs goe vp to the mountaine of the Lorde, to the house of the

Esai. 2. 3.

God

GOD of Iacob, and he ſhall teache vs his wayes, and wee will walke in his pathes.

Let them alſo ſaye eche to other, that becauſe we ſought not the Lorde in dewe order, therefore heare we this complainte to our rebuke and ſhame: There was neuer more wickednes then is nowe.

Thus if we do, labouring not more faintlie, becauſe iniquitie hath gotten the vpper hande, but more valiauntlie to redeeme the times, becauſe the dayes be euill, wee ſhall bee founde in the ſight of the Lorde, accordinge to our abilitie, to haue poliſhed & made readie liuinge ſtones for the Lordes buyldinge, that although wee can ſee the worke goe but ſlowlie forwarde in our dayes, yet in the next generation it may riſe more ſpeedily to the glorie of GOD. And let none vtter theſe wordes of vnfaythfulnes, Alas what can I doo, or what can twoo or three of vs doo, or howe are wee like to goe forwarde?

So

So I maye saye, what can a graine of Mustarde seede doo? It is small to beholde. But beinge caste into the grounde in dewe time, and watered, wee see what it dooeth, and howe it spreadeth. So wee maye saye, what can wee doo, if wee sitte still? But if wee labour in the Lordes businesse, so as wee giue our selues ouer to bee sowne in the earth for his truethes sake, vndoubtedlie, out of oure dead bones or ashes there will springe vp manie more witnesses, vntill the glorious cause flourishe gloriouslie.

But to proceede.

I reioyced when they sayde vnto mee.&c.

It is written in the Chronicles, that
2. Chro 15. Dauid gathered all Israel togither, to goe vp to Jerusalem. And in that the people were so hartilie willinge, sayinge, That they woulde goe vp to the house of the Lorde, and their feete shoulde stande in the gates of Jerusalem.

lem, wee maye note this, that the Lorde nowe being with Dauid, after hee hadde feared before his face, and carefullie ſought him in dewe order, hee addeth bleſſinge vnto bleſſing vnto him, to make his ioye full. For hee doeth not onelie make him to ſee the Arke come home in peace, but alſo giue him the hartes of all the people, as one man reioyſinge with him, and prayſing the Lorde, then the whiche nothing coulde refreſhe and ſolace his minde more cherefullie ouer his griefe paſte.

Thus doth the Lord make things to ſucceed with them (yea oftentimes more then they looke for) which ſeeke him in feare and tremblinge, and attempte to worke accordinge to his will.

Thus Nehemiah, when his harte had conceyued that enterpriſe of building of the walles of Jeruſalem, hee not onely obteyned leaue of the King to goe thither, whiche thing he hoped not for without feare: but alſo the

Lorde

Lorde made him obtayne that whiche was leaſt looked for, euen helpe and furniture of Timber towardes the worke. Moreouer, the Lorde gaue him the hartes of the people, who notwithſtandinge their pouertie and fewneſſe, yet were incouraged to worke with vnwonted forwardneſſe.

So Moſes, though hee had a froward companie to guyde, yet when hee went about the Tabernacle makinge, with all thinges appertayning therevnto, accordinge to the Lordes commaundement, hee founde the peoples hartes ſo willinge and readie to offer, and their handes ſo full of giftes, that hee cryed, Ho, and com-
Exod. 36.6. maunded them to ceaſſe from offringe anie more.

Therefore, let there be no vnchearfull wordes amongeſt vs, to weaken our handes before we begin to worke. As ſome ſaye, Howe is it poſſible? Where ſhall wee haue fitte men for Elders? Where ſhall wee haue ſufficient Miniſters ynough? And where

ſhall

ſhall we haue this and that?

It is the propertie of a ſlouthfull ſeruaunt, to tell before hee goe out, howe hee is not like to ſpeede. Let vs in the middeſt of all ſtreightnes and impoſſibilities, take in hande our enterpriſe in the Lord with humblenes, wiſedome, & ſingle hartednes: and we ſhal ſee ſucceſſe not only in thoſe thinges which we can foreſee & hope for: but alſo manie things vnlooked for of vs, ſhalbe proſpered into our boſome.

Nowe whereas the people ſpeak ſo willingly, ſaying: We will go vp into the houſe of the lord: it declareth their forwardnes vnto a good enterpriſe. But the King had called them & ſtirred them vp therevnto. So peraduenture it may ſeeme that the people are not to go vp into the Lordes houſe: eſpeciallie to go about ſuch an heauenlie buſines, as thei now did, without their Kings & Princes going before them. As for ẏ Arke, though it bare a ſpiritu all repreſentatiō of holy things, yet it was a material thing, & the bringing

of

of it home required outwarde furniture and preparation accordinglie. But what the Priestes and people might haue done as touching it, if the King should haue bene to slacke: when I shall vnderstande it to bee doubted of: aunswere shall be made as GOD shall giue leaue.

In the meane time, it is not amisse to speake some thinge of a question whiche flyeth much abroade, whiche haue bene taken vp rather of desire to intangle, then of anie loue of ẏ truth, as shoulde seeme by the disorderlie framinge and propoundinge thereof. The question is this:

Whither the Prince or the people ought first to beginne reformation in the Church?

I aunswere with propoundinge other questions. Can they tell whether Prince or people ought firste to turne to the Lorde? Whether Prince or people ought firste to do their duetie?

Or, whither ẏ head, the hand, or ẏ foot ought first to do that, which seuerallie appertaineth to ẏ office of ech of those mēbers to do? For Kings & Princes ought to reform without delay or waiting for other, so farr as the bounds of their calling reach: and ẏ people they ought to reforme without al delaye or tarying for other, so farr as the boūds of their calling reach also. But howe farre the bounds of eche doo extende, therein lieth the chief point.

In the name of God, let Cęsar haue whatsoeuer vnto him belongeth, euen all ciuile power and Dominion ordayned of God. And woe vnto him, saye I, whiche shall holde this, and teache men so, that there is no vse of the Magistrates sworde among Christians. For that is to remoue ẏ doole of the great and large fielde which the Lorde haue measured out vnto them. And that is also to depriue Christians of that benefite of peace whiche the Lord haue ordayned that wee should enioye by their meanes.

For it is written: Exhort, that Prayers, and Supplications be made for Kinges, and all that be in authoritie, that vnder them we may lead a godlie and peaceable life. 1. Tim. 2. 2.

Therefore I am thus perswaded, that as the Kinges of Iuda did reforme by their ciuile power, those things which outwardly were sett vp for abominations: namely, as they did breake downe the altars, cutt downe the greues, burne the images with fire, slaye the Preistes of Baal, and suche like thinges: So also it appertaineth to the Magistrates now, to breake downe the idolatrous altars, plucke downe their buildinges, burne their images with fire, & to slaye those, which haue reuolted frō Christianitie to open idolatrie. And herein wee prayse the Lorde, who strengthned our Princes handes, to worke so farre, as was wrought therin. And if our sinnes had not displeased the Lorde, we shoulde haue sene more. For I would to God the Arrow had not bene shott against 2. King. 13. 18.

the

the ground only three times, but three hundred times three times, that a full conquest for euer might haue bin gotten ouer those Antichristian Aramits.

And now concerning those abominations, which remaine, which partly I haue spoken of: As the offices, rowmes, and liuinges of the Lordlie ouerrulers of many churches, together with Deanes, & Deanaries, Prebēds and Prebenshippes, Cathedralles w̄ the Chaunters therin, and their Marmaiden musick, Bishops Chaūcelors, Archdeacons, Cōmissaries, Proctors Officials, Sūners & Questmen, whiche all do robbe ẏ church of her authoritie & libertie, and strippe her naked: These I say, w̄ their Courtes & Canō lawes, as also freehold Parsonages & Uicariges, which hinder the free election & deposing of the Minister: Also blind & dūme ministers, with ẏ forme of stinted seruice to be read, being the staffe of strength of vpholding thē: All these wormewoode dregges of Antichrists cupp, & whatsoeuer more, it appertaineth only to the office of ẏ ciuile

Magistrate, to powre out and rince euen from the bottom. Which ỳ Lord graunt that it may soone be done.

And whereas we are charged that we will take vpon vs to remoue these things, & establishe newe lawes for other gouernement: we are most iniuriously slaundered. For we contrariewise charge al in ỳ name of God, that they be not so hardie, as by any authoritie whiche they may imagine they haue, as being of the church of God, to meddle once to moue the hand to take away these thinges: For that were to take ỳ sword out of Cesars hād. Therfore they ought to wayte for this maner of reformation, with cōtinuing in feruent prayer to God for the hastning thereof. But herein lieth the duetie of Gods people, to remoue them selues from these & all other abominations, & not to haue fellowship with ỳ vnfruitfull workes of darkenes: not to ioyne handes with open wickednes, but to keepe our selues vnspotted therof, not to go vnder anie yoke of spirituall bō-

Ephe. 5. 1.

Galat. 5. 1.

dage,

vage, to betraye the libertie & authoritie which Christ haue left with vs to keepe, but to stand faste in the libertie wherein hee hath made vs free. By the vertue of which libertie and authoritie, the Church of God haue to trie and examine the giftes, and conuersation, of those which should leade thē, and finding them meet to chuse them, and perceyuinge them afterwarde to fall to anie euill heresie in doctrine, or to loosenes of life, and will not bee reclaymed by dewe admonition, to depose them. Also by the power of the same libertie and authoritie, the churche of GOD haue to vse their dewe admonitions, and rebukinges of offendours. Euerie one maye bringe his complainte in due order: And such offendours as will not heare the churche, and bee reformed, must feele the swarde of excommunication by the woorde of GOD, to bee cutte of, and to bee deliuered vnto Satan, to stirre them vpp to bewayle their wickednesse and to repent, if the Lorde so

Mat. 18. 17

1. Cor. 5.

touche their hartes. And this authoritie of punishinge the transgressours by the Ecclesiasticall swoorde, maye not be taken out of the Churches handes, neither can the Churche giue it ouer without denyinge Christe, who
Mat. 18. 18 haue left this his power vnder their charge; Although the ciuile Magistrates maye and ought also to strike with their swoorde, euerie one whiche beinge of the Churche, shall openlie transgresse against the Loordes commaundementes.

Moreouer, it standeth with the libertie of the Loordes Congregation, to vse prayers and thankes giuing alwayes, as the present occasion requireth.

These and suche like things appertayne to the office of the Loordes Ministers, togyther with their Congregations. And as for the reformynge of these thinges, where soeuer anie wante bee: What vngodlie tongue dare bee so bolde, as to saye, we ought to tarie one howre? No, but if we ta-

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rie for a newe graunt from men to doo our dueties in the true worshippe of God, when as we haue alreadie sufficient graunt from heauen: we shall die in our sinnes, and our bloude shall be vpon our owne heades.

Nowe, if the Ministers and peoples duetie and charge extende vnto this which I haue mentioned: it followeth, that nothing is wanting vnto true Churche gouuernement, but so much as the people, and especially the Ministers which shoulde guide them, are wanting vnto their duetie enioyned to them by the Lorde.

Wherefore in the Lorde, I doo require some of those Ministers in Englande, whiche thinke hardlie of our doinges, and yet perswade them selues that they hartilie desire the full repayring of the Walles of Ierusalem: That they would set downe by proofe of the worde of God, that whiche is wanting to true & full church gouernement, besides that whiche is their duetie to doo, togither with their Cõgregation

gation, whom they ought to stirre vp to their duetie likewise. If there be anie thinge at all: I will promise and vowe faythfullie to tarie and wayte vp them also. If there be nothing, why do they make so long suing at the Parliaments, & suffer so manie poore soules at home to be depriued of their heauēlie well fare, and to suffer sinne so too ouerspreade by their default, which by their keepinge the Lordes watche, might be cutt shorter? For what sewe they for vnto the Prince and Parliament: Euen for a lawe to cōpell them to doo that which the Lord haue commaunded them to doo. Why doo they it not in haste, by the vertue of Gods cōmaundement alreadie giuē, so long as they can in peace: And when they na longer can, why suffer thei not persecution for his sake, whom they must obeye before man: and who haue said: Blessed are they, whiche suffer persecutiō for righteousnes sake: for theirs is the kingdome of heauen. Mat. 5. 10.

Whose kingdome and glorie wee must

ſhall ſeeke both in wealth and woe, both in peace and perſecution. His kingdome come with ſpeede. And to him at length, lett vs giue the hande, ſinging the ſonge of hartie entertainement:

Hoſanna, Bleſſed be the kingdome that commeth in the name of the Lord of our Father Dauid: Hoſanna, O thou which art in the higheſt heauens. Mat. 11. 10.

AMEN.